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THE  
SONG OF COSMOLOGY;  
OR THE  
VOICE OF GOD  
IN THE  
SCIENCE OF NATURE.

COMPLETED BY EIGHTY THOUSAND YEARS IN  
STAR-DATES OF HUMAN HISTORY.

BY

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"God in Nature and Revelation."



Poetry is the Natural Voice of Prophecy.

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MAIN

## P R E F A C E .

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Moses divides all time into six days or ages. These days are subdivided into epochs, called evening and morning. In these six days all the work of creation was finished, wherein rocks were formed, trees grew, and life was begotten; wherein suns give light, and planets revolve; and at the close "God rested from all his work which he had made." The seventh day, without epochs, periods, or changes, is supposed to be the unmeasured duration

of eternity. As an index of creation the weekly Sabbath was given. Ex. 20:11. Man, under a covenant of law, was to look back from the close of the week to take his reward. This was to be strictly measured to him by justice. "A pair of balances in his hand" was the emblematic groundwork of his reward. Rev. 6:5. Hence, in commemoration of the law covenant, in addition to the moral and physical necessity of a seven-day Sabbath, it was highly important to select the seventh day as appropriate. For this reason God declared by Moses that He gave this day. It was given with just the limitations that special or local legislation would give to a law covenant. Rom. 7:6.

Isaiah spoke of the departure of such special legislation under the figure of the old heavens and old earth. Isa. 65:17. The Christian covenant is emphatically one of hope, looking forward through the resurrection. Retaining the moral part of the fourth Commandment, and "forgetting" as commanded the local part, which is the particular day in establishing the Gospel, it was important to give man as Sabbath the *first* day of the week; that from the first day of the week he should look by hope to the faithful accomplishment of his week's labor. In this he is assisted by the concrete Ideal of human obligation, in Christ's example, wherein the scales are balanced by his blood, mak-

ing the new way to life possible through the grace of God, vouchsafed to all who honestly attempt to follow the Ideal.

This view of the new covenant seems to have been so evident, that Christ and his Apostles entered so quietly upon the habit of meeting upon the first day for worship, as they had once met on the seventh, that no discussion was needed. All, believing in the resurrection of Jesus Christ, readily concurred. Both days signified that there “remains a rest to the people of God.” The former, as a reward of works after the ages are past; the latter, as a gift of grace, crowned by and entered upon through the resurrection from the dead.

The first and second days of Moses have no corresponding ages in written Geology, as during these long periods of time planetary matter was passing through its gaseous, vapory, and liquid states. Neither of the three clocks of the heavens by which we measure time was in existence then. The evening epoch of the third day includes the liquefaction of our globe of water, and the submarine deposits, represented in Geology by the Azoic age.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." The morning epoch of this age, giving the "grass whose seed was in itself," corresponds with the so-called primary rock, reaching to the Carbonif-

erous. Following the "old Red Sandstone" was an age in which immense quantities of carbonic acid gas was deposited, and afterwards gradually reduced to coal. Some call this the "intermediate age between the Primary and Secondary rock." They divide the age into numerous epochs, and each epoch into a burning and non-burning period.

These periods have been counted by means of strata of coal alternating with gravel. Of these Hugh Miller enumerated nearly two score, while Sir F. Lyell gave one hundred. The earlier series of these epochs gave the material for anthracite, and the latter for bituminous coal. It

was only for short intervals between these periods that the sun first shone on the earth. Hence, under a figure of speech, these effects are brought out in the creation of the heavenly orbs. Here the "swaddling band," to which Job alluded, was removed, and light and increased heat was let in on the face of the earth. Moses was scientifically right in making the Carboniferous age a distinct day, divided into morning and evening epochs.

The fifth day of Moses commences the animal kingdom, and ends with the creation of the whale. The evening of this epoch was very long. It includes the long morning of the third day, both morning and evening of the fourth day, all the

so-called secondary rock, also the tertiary to the Myocene. Gigantia of mammals make the morning. “And God created great whales.” The sixth day includes all time since. It is naturally divided into historic and pre-historic. Man’s existence is placed by all in the last great epoch of this age. This morning is to end the work of God, connected with matter. Notwithstanding Moses used the strong language of vision, placing all creation in the past tense, yet our Saviour said: “My Father worketh hitherto, and I work.” The two harmonize on the principle that Moses, in vision, went through all measured time, beholding the changes

and the being of matter as a thing of the past. We are now in the midst of the creations of the sixth age. Time and creation have thus far kept even pace. Both are relative, and hence not eternal. They will doubtless cease together.

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## INTRODUCTION.

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Language was invented for material purposes. Man, meeting his fellow, in connection with material objects, must define and express their use. This outward necessity would establish a language of objective ideas. Hence all human languages known, are essentially objective in nature and mode of application. Man is also a creature of subjective thought and spiritual intuitions. To rightly express these with objective language, he naturally lifted language up into the realm of figure in poetry. Hence poetry is naturally no less the language of

prophecy, than the voice of the soul. The approaches of Deity to man are clothed in poetry. The world are agreed that natural, well expressed figures of speech are essential ingredients in good poetry. The world not only ask and expect figures here, but when conscious that the language read is poetry, they make all due allowances for strong figures of speech.

The prophets have given us the grand outlines of Cosmology, the steady flow of Time's changes with the great march of empire, in the ever changing political, religious and social condition of man, in poetic language. Of Hebrew poetry it has been well said, "Translated into verse, and read by a matter of fact people, with objective modes of thought, its

beauty is nearly lost." The literal mode of interpretation, therefore, natural for such a people, renders the text false to nature, and unlike the sublime truths stated.

All the prophets spoke in figures, and scarcely without a parable spoke Jesus unto the multitudes. The Bible exceeds all other books in sublimity of conception, grandeur of figure, depth of subject, and breadth of meaning. It abounds in poetry ; not only in the Psalms and Canticles, but also in much that is usually called prose. Our people have departed a long way from the habit of the people of the Orient, who poetized their best thoughts. Hence large portions of the Bible, originally given to the world in poetry, have become sealed to our read-

ers. Of this species of composition are the first chapters in Genesis, the books of Job, Ezekiel, Daniel and Revelation. I need offer, therefore, no other apology for dressing the comments here made upon these books in verses. I have chosen the dactylic, as better meeting the form of Oriental language as given to us. Whole verses, and sometimes nearly whole chapters, in Moses and Job, may, without any material alteration, be brought into rhythm. Should the reader of these lines, through this means, be led into close relations with nature, and nature's God, the author will feel himself abundantly rewarded.



# THE SONG OF COSMOLOGY.

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## CHAPTER I.

### *First Causes Sought After.*

God in order, before nature.

God, in revealing, with, and beyond nature.

## SECTION FIRST.

### THE LINES OF INQUIRY SELECTED.

O where Understanding, true Wisdom of  
causes,

Shall mortals enshrouded in darkness be-  
hold thee;

Or how shall our knowledge of changes  
in matter,

Yet link with the cause, first beginning  
the series.

A line is suggested unknown to the lion,  
Nor viewed by the vulture, though keen  
his perception;

That way we must find so select and re-  
fining,

The path that's unknown to the fowls of  
the air;

Unseen by the ken of the sharp-sighted  
eagle,

Not trodden by beasts, found unclean in  
their emblem;

Unread in the changes, unfolding the  
flora,

Unheard in the record of fauna expiring;  
Not known in the crystal, beneath the old  
fossil;

Not valued with gold or weighed against  
silver,

But cast up in place for the ransomed of  
thinkers.

Too deep for the eye of the sage with his  
hammer,

So vague are results of the scientist's find  
ings;

While th' deep 'neath the earth in its  
pressure proclaimeth,

While th' sea, that is rolling above on its  
surface,

Solutions to *first* cause are found not in  
nature.

As ling'ring for guidance to th' path 'f  
understanding,

We pause to reflect on the voice of the  
ocean;

The changes in liquids leave seldom a  
record,

And gases but mock with unceasing con-  
tortions,

While tracing their changes in process of  
forming.

Like deltas which hold the strange burden  
of rivers,

Now showing the seasons in regular  
series,

The crust of the earth is imprinted with  
fossils,

That herald the epochs, in series of  
changes,

In three, of the four, geological ages.

Like placers, that sparkle with crystallized  
carbon,

Cohesions of earth are all teeming with  
wonders;

Yet di'monds conceal the true cause of  
formation,

As jewels in root-truths are notably wanting.

Then where is the place and the way 'f  
understanding?

Destruction and death, in their fossil re-  
tirement,

Entombing the life and the motion, once  
given,

Reply "We have heard of the fame of  
causation,

Inhering as hidden, unseen, yet the real,  
But know not the way, or the manner of  
acting."

Bewilder'd by nature, who hints in with-  
holding,

That sh' points to the Master, in rever-  
ence, saying

"The way and the place is in God thy  
Creator;"

"Go turn to the God of your fathers for  
wisdom,"

“He bringeth to light the desir’d understanding,”

“He search’d it out, saw it, and declar’d it fully.”

We look with relief from the laws of mere sequence,

To Him who in wisdom ordained the heavens;

Yet here, we can see only the finite and temp’ral

The Author is veiled in infinity’s greatness.

All terms when applied to Eternal Omniscience,

Seem meagre, and lacking infinity of meaning;

’Tis th’ poets descent to the mortal and lowly,

To raise them to Him, the Ideal Divinity,  
Unseen, as a Spirit, by mortals or angels.

Let man but approach the August, and  
Eternal,  
Attempting to note his best thought, of  
Jehovah,—  
Infinitely viewed through the finite, by  
finites,—  
A host of paradoxical words shall confront him.

Art thou the Invisible? 'Tis Thy fashion  
Inform, that we speak of; art thou the  
observ'd?  
Tis action, and light, co-relation of  
forces,  
'That speak of Thy life-giving power, in  
contrast.

Declar'd by the heavens the Lord, the  
One Maker

Of all that is made nor less God when  
by earthly

Disclosures proclaimed the Almighty, as  
First Cause,

In qual'ty supreme, and approachable  
here, through

The feelings of mortals redeem'd, while  
ascending

In thought, by a ladder of means, to the  
goodness,

And mercy, and fullness of Christ, so ex-  
haustless,

Though studied by angels or men, but in  
being

So great as in length of Thy days the  
Eternal,

That we may but look in th' direction  
Almighty,

Beholding the finite, revealing one God;  
Who  
For aye must remain thus unknowable,  
God in  
One essence of self-known Infinity—  
Thee we  
Adore and here sing.

As the competent teacher  
Will spread out large fields of rare beauty  
and profit;  
Before the more competent pupils attending,  
Observing their habits, ability, mode of  
approach  
To principles, giving due share of attention  
To general wants, more especially those,  
which  
Will baffle their efforts in faithfulness  
given;

So thou hast before us spread heaven  
and earth, that

We should them regard as one field for  
reflection,

Developing pupils, up nearer angelic  
Conceptions of Deity, essence infinite,  
Abstract in supremeness, and glorious  
oneness.

The Bible and Nature bespeak but one  
Author;

Not changed since giving the one, but  
new wants thus

Supplying, by giving thyself in concrete  
relations;

Where cloth'd in a garment of poetry  
grandest,

Thy name and thy nature are found as in  
proph'cy.

Since each is essential to set forth completion,

May much of thy Spirit and wisdom be given

The Muse in his fancy, nor less in his reading

These books that proclaim to the thoughtful thy cov'nants.

As sequel to nature the Bible is given,

Just meeting those wants not supplied before to

The student, while delving in earth for his knowledge;

Yet here it is given, conjointly with nature,

To hold man in rev'rence retrieving his errors.

The prophets, in giving the parts which  
appear in  
Brief poems to sing the grand outlines  
of kosmos  
In figure, have brought forth the key to  
responses  
To questions in nature, not answer'd by  
laws of  
Her showing.

These books, to us rightly expounded,  
Conflicteth no more; but as harmony in  
spheres, once  
Gave music to angels, so these are pre-  
pared  
To thrill the true soul with the fullness  
of God, now  
With man, ever present to help as of old,  
when  
Thou madest the cloud Thy concealment  
and darkness

Of primitive night Thy pavilion, or  
    ridest

Upon the unmarshalled heavens, bestow-  
    ing

Great treasures of power, not lost in  
    their changes;

Or speaking the sun from the darkness  
    of Eld., and

Forecasting thy shadow in light that was  
    given.

The skeptic, while looking but earth-  
    ward for causes,

Has seen such a world of true forces in  
    waiting,

That doubt of all power beyond has re-  
    sulted;

Still, causes like these but effect are, and  
    cannot

Be cause that's uncaus'd, or resolve those  
    unwieldly

Yet strangely imperious questions, all  
proper,

As whence all this matter, now form'd  
into systems?

Whence power, that gives co-relation of  
forces?

Whence motion, and what were the first  
forms resulting?

In what state was Earth there, ungather'd  
in chaos?

What makes up its centre, now form'd  
in a sphere? and

Whence life? What its form? In the  
germ of a cell, or

Matured condition, before it evolved its  
Own likeness? In seed, or in rootlet ex-  
quisite?

What seasons were earliest given to  
Earth? and

How changing the day, to alternate with  
night, has

Uplifted the bow of the cloud for a  
token?

What power has changed our times and  
our seasons?

Shall substance in motion exist on for-  
ever?

Or power survive the grand wreck of all  
matter?

These questions, suppress'd not by being  
ignored,

Must find a solution e'er science's com-  
pleted,

For here is the field of hypotheses wild-  
est,

Where science is made to conflict with  
the prophets.

With seeming regret, have our scientists  
spoken  
Of cosmos of Moses, unlike that of  
science;  
'Tis theory starting, not science as finished,  
Hypotheses change as the winds of the  
heavens.

Ye students of nature, in pride of your  
knowledge,  
Deriv'd from God's essay, the earth and  
the heavens,  
First read and explained by friends of  
our Saviour,  
Appeareth it well in your delving for  
truth, to  
Forget the kind care of the Author of  
nature?

Hypotheses cleave to the wildest of  
fables,  
In giving plutonic relations with na-  
ture,  
And shall we not give the Old Bible a  
hearing?

From lovers of truth, where the cause  
stands so nobly  
Inviting the world to behold the hand-  
writing,  
Where destinies turn on the tone of a  
sentence,  
Where truth will be welcomed with poetic  
rapture,  
The people have reason to look for assur-  
ance;  
While reading your claim to the fullness  
of nature,  
Expect from the laws, which inhere with  
our fabrics,  
Good reasons, in answers most clear will  
be given.

Long waiting to hear the right sequence  
to reason,  
While asking solutions from nature's in-  
structors,  
Content, if a part of these questions were  
answer'd;  
Perplex'd with your wrangling on ques-  
tions at issue,  
We turn disappointed from masters of  
science,  
To prophets of God, in the sweep of their  
vision,  
While singing the truths, that Jehovah  
has given.

Here, reading full answers in order all  
placed,  
While leaving the province of reason still  
open,  
In painting these touches of cosmos in  
figure,  
They serve as a sequel to science as  
given.

Comparing with nature, they prove their  
correctness;  
Endorsing, 'though lips may yet curl at  
the mention  
Of God, and still more at the thought  
that e'er he has  
Inspired a man, to retrace the long steps  
of  
Old Time, or go forward to th' end of all  
substance  
Now seen, that this knowledge might b'  
given to mortals,  
Still hold we the Scriptures, as though  
not eluded.

But what of the answers, returned by  
man's wisdom,  
To causative questions of primitive na-  
ture?  
Ignoring those questions not answer'd in  
nature,  
They deal in specifics, through laws that  
are given.

Deciphered, their language would show  
this position :

“We deal in known facts and can demonstrate all ”

“Our positions, by reference to phenomena present,”

“Or past, but beyond this we cannot go safely,”

“Nor care we to know any more on this subject”,

“Than nature in science of law has presented ;”

“All notions of man’s inspiration, on subjects”

“Pertaining to nature, we hold as a dogma.”

Since science, so called, is content to ignore them,

And Scripture allusions to cosmos in building,

Are figures of po'try in snatches of  
vision,  
Beheld by the prophet as nature was  
forming,  
We haste to the sequel of nature as  
given.

Then back to the past, far away with the  
prophet  
Of Israel's God, we must go, the first  
causes  
To note, and the Earth's many changes  
of motion  
To learn.

O thou prophet of God with man's  
first gift  
Of sight, and of insight, and foresight  
unstained,  
Has God to the given, and power im-  
parted

In vision, to sit near the Infinite First  
Cause,  
While speaking the substance of matter  
in being?

Then have we good reason to return to  
the study  
Of Scriptural reference made to crea-  
tion,  
Ashamed of skeptical dullness in feel-  
ing,  
On subjects, Jehovah has thought so im-  
portant.

'Tis seldom the Scriptures allude to crea-  
tion,  
And then, with a dash of bold figure in  
vision ;  
The " Book " is so " small," yet all teem-  
ing with action,  
That few are aware of its grandeur of  
meaning.

The morsels of Scriptural cosmos, ar-  
resting

Our notice, are little remov'd from  
axioms

Appearing self evident since we were  
never

Without them. Deductive conclusions  
gave them not ;

The prophet records the true source of  
this power.

“I know that thou canst do all things,  
and no thought is

“Witholden from Thee ; for I uttered  
these things, not

“By my understanding, as they are too  
mighty

“For *me*, but Thy Spirit hath taught me  
these secrets.”

The Bible, as th' highest and best source  
of ref'rence;

Has wrongly been robbed of power in  
statement,

It once held o'er patriarch prophets, as  
giving

The voice of the Lord on the subject  
revealed ;

Not as the tradition of the ancients, re-  
corded

By superintendence of honesty only,

But by inspiration of prophecy in vis-  
ion.

The measure of God's inspiration to  
man, in

Historical time, has been, wants to meet  
only,

The which, from their nature precluded  
all efforts

By mortals to satisfy; things, that in fit-  
ness .

Forbid his embod'ing in nature's crea-  
tion,  
These, God did reserve for his special  
assistance.

As providence in nature evolving through  
law, is  
The rule of God's mingling with planets  
or mortals;  
So special assistance e'er voices emerg-  
ence,  
For which no provision in nature is wait-  
ing.

The movements of nature, so vast in her  
changes,  
Unmarked by the foot-prints, since left  
by her power,  
Have all been thus measur'd by special  
beginnings ;

So, science completed, must bow to the  
Bible;  
Where prophets have given the origin 'f  
matter.

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## SECTION SECOND.

## MATTER AND POWER SPOKEN INTO BEING.

A few years since, a few scientists were found bold in declaring the eternity of matter. Setting God aside, their argument was a short, and doubtless to them, a conclusive one. "From nothing, something cannot come." We now have the word of Prof. Huxley, publicly expressed, that "No scientist will for a moment indulge the proposition." "Should any professed scientist affirm it, he would instantly be turned out of court as incompetent to testify." Thus science, in this case, has wrought out its own cure, by establishing this syllogism:

That which is eternal admits of no  
changes ;

Matter is undergoing a series of changes,  
Therefore matter is not eternal.

The doctrine of special providence, is  
not confined to revealed religion. It is a  
necessity of science as well.

The existence of matter in any form,  
or without form, establishes the special  
providence of God. The existence of  
power, motion, and life, are so many ad-  
vanced steps in the same direction. Thus  
God, even in science, is represented as  
having special watch-care over the uni-  
verse, supplying at different intervals of

time, any needed power, beyond that previously existing in nature. Christians claim the like of Him in the interests of humanity.

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### THE SONG OF CHAOS.

O space! how thy negative nothingness  
baffles

My efforts t' conceive of thy being in  
duration ;

Unmeasur'd by nebula, systems, or  
planets,

A blank unshapen, unceasing, nonentity.

In that one beginning, did God then  
create the

Whole heavens and earth—the true  
whence of all substance ;

Suffused in space, was all matter in  
gases ;

The womb of the ether was pregnant with  
systems.

We haste to inquire, in what form was it  
given ?

In globes or in fields, of unique kinds of  
liquids ?

Or gases, primeval, as virgins, unwedded,  
Throughout all the regions of space then  
in waiting.

Hypotheses only our scientists show us ;  
“All void with no form” quick replies  
the old prophet,

Dame nature was holden by laws of her  
own, in

The stillness of night-fall ; inertia there  
reigned

The monarch of all it survey'd, and the  
darkness

Was scribe, then becalm'd o'er the one  
vast connection

Of space. This appalling repose of all  
matter

Was called, by the prophet of God, in  
poetic

Refinement of figure, the night of crea-  
tion.

Philosophy would here inscribe with  
dogmatic

Assurance, perpetual rest ; but the  
prophet,

In love, is here sent to our aid ; “ And  
the Spirit

Of the Lord on the face of the deep ” did  
then move, and

First motion, including all power, with  
light, was

Resultant. As 'n light, analyzed, now is  
brought forth

A triune of parts, all arising from  
powers

Dinamic in form ; so our students of  
nature

Find force of two kinds ; to recount them  
as given,

We note here that power at rest is  
potential

In name ; and that power in action is  
dinamic

In name ; so we hear from the scientist  
stately

Discourses, of forces at rest, and of  
forces

In motion, and each in its turn was re-  
sultant

From power. They speak of the action  
of Sol on

Organic remains as dinamic effect, while



On substance with life, as potential  
effect. Then

All action of forces discourses the hid-  
ing

Of power, from whence it evolv'd, in due  
course of

Its action ; approaching no nearer to  
cause of

This power, than nature in sunbeams  
may give us. .

The agents now seen are but forces in  
changing ;

Far back of all physical showing a  
power

Unseen, must exist, though unmeasured  
by the flight of

These years, and that force is in the  
bosom of the Father,

Who spake, and great treasures of power  
stood waiting.

Then back to the speaking of light out of  
darkness

We go, there to learn the First Cause of  
this hiding

Of power, potential, embraced yet in  
nature ;

And used in a series of changes in  
forces,

Without the least increase or loss of its  
nature.

There mightily moved the Spirit of God  
on

The face of the deep, and God said let  
there light be,

And light now awoke at the mandate  
divine, as

It swept the abyss ; and all matter was  
rous'd from

The night of its sleep, as the sun took  
its motion ;  
And evening and morning were day now  
beginning.

Connections in science are notably want-  
ing,  
Perplexing alike to teacher and scholar ;  
While showing the weakness of mere  
speculation,  
They fail in relations that give us com-  
pletion.

Uniting the Bible to nature as given,  
Solutions of science, that own a be-  
ginning,  
May rest in a helper, still greater than  
nature,  
As forward we press from the whence of  
beginning.

But what wilt thou say, O bewilder'd of  
mortals,

Still seeking in nature for lost links of  
science?

We call your attention to these grand  
solutions:

Of twelve of the leading suggestions in  
physics,

Not answer'd in nature, all puzzling, all  
needed

To make your cosmogony whole; and  
though quoting

But few, of the many expressions, which  
cover

This subject, yet five out of twelve of  
these answers

Are given. Shall we look to the prophet  
for answers

To those still unsolved, or implicitly  
follow

Your scatter'd inductions, agreeing 'n  
this only

To quickly reject the whole statement of  
Moses.

To law as a basis, we turn as a witness,  
To God, as the Author we turn for a  
Teacher,

Thy Word still, O God, is our help, as a  
light to

Our pathway; and shall henceforth teach  
our dependence

On Thee, not for culture of soul in right  
morals,

Alone, but for science complete. The  
few scatter'd

Inductions from science, arrang'd in the  
light of

Our sequel to nature, prepar'd with re-  
spect to

Our wants and ability to meet them, are  
pebbles

To th' ocean of truth, undiscover'd be-  
fore them.

As th' special creation of power result-  
ing

In light, was the second grand point,  
which, in vision,

Was gained by Job, as he travers'd the  
past, and

What formed the basis of song when the  
“Morning

Stars sang there together,” and th' “Sons  
of Jehovah

Rejoic'd to behold those bright sentinels  
keeping

Prompt time to the march in the foot-  
prints Almighty ;

So Moses in giving his song of crea-  
tion,

Beginning with night that preceded formation,

Now known as the rest of primeval inertia,

And closing with morning that ends the creation,

Beheld this grand era, beginning in darkness,

Resulting in light from the centers of systems,

Perfected in power, imparted to matter.

Uniting the periods evening and morning,

Recalling conditions adverse in their nature,

The age geologic, reads day in the vision,

All one in their meaning, creation beginning.

## SECTION THIRD.

The deep bounded by a compass, or  
Planetary matter revolving in a circle.

Concerning the events of the second day it is well that we contemplate the necessary condition of planetary matter after the foci of suns. All the unoccupied matter of a system must either fall to the center or revolve about it. In a gaseous state this would naturally assume the shape of an immense ring.

Such is believed to have been the condition of things, as described by Moses, in his prophetic view of "Waters above

the firmament, not separate from those beneath the firmament." So Solomon personifying wisdom, Prov. 8:27, "When he prepared the heavens I was there; when he set a circle upon the face of the depth." All planetary matter, in the form of an immense ring of primary gases swung about the sun, at a great distance, in a circle. This is called the evening epoch of the 'second day. The chemical union of oxygen and hydrogen gave a field of superheated steam, so much

lighter than the gases composing it, that it must take its place, in the voids of space, still farther from the sun. Since matter, left free in space, seeks the globular form, except where by a primary position it is balanced in a ring, this field of steam, will seek the shape of an immense globe. This was the morning epoch of the second day. The cold ether must liquefy this globe ; and, as it gathers, its orbit will change toward the sun. Passing back through the ring, from which it was evolved, it will attract an atmosphere of its own. In such a

state it passed into its present orbit ;  
and out of this atmosphere came the de-  
posits. Thirty miles depth of water will  
bear a column of rock to its surface.  
Here the lower Silurian rock appeared ;  
and animal and vegetable life were  
formed.

## THE TRACKLESS WAY OF THE GASES AND LIQUIDS.

Details of the scene were now given the  
prophet,

As there in free space he beheld its sur-  
roundings ;

And cosmos was sleeping in primitive  
gases,

Revolving in circle without a horizon.

He saw there the earth in choas was  
resting,

The half of a circle above, then in lan-  
guage

Recorded as “firmament,” met the half  
circle

Beneath it, so giving the circle comple-  
tion.

Horizon of waters above, met horizon  
Of waters beneath, and the deep by a  
compass  
Was bounded. The primitive gases of  
space, in  
Extent, whose diameter sixty-one tril-  
lion  
Of miles was in measure, were gathered  
in circle  
And focus of system, 'round which they  
revolv'd.

The general division of matter in sys-  
tems,  
With ref'rence to space, was the emblem  
of morning ;  
With ref'rence to Earth, it was night still  
in emblem.

A spark and two gases in circle combine

in

Close chemical union, expanding in  
making

To steam, superheated, forth flying from  
orbit,

Still farther from th' sun; till in globe it  
is gathered,

And morning of earth has now dawn'd ;  
and the evening

And th' morning is second division of  
ages.

The globe born of chaos, began there in  
vapor,

All ready to gather its waters in one ;  
and

The morning, the second, resigned its  
strange day, while

Enclosing its vapors 'mid waters sur-  
rounding.

Condensing to liquids, its grav'ty in-  
creasing,

Its orbit must change, as liquefaction  
proceeds, and

In passing the primitive circle of gases,  
Will draw to itself, as a belt of thick  
clouds of

Aerial liquids, a circle enwrapping

The primitive seas, and containing the  
elements

Of future deposits. With ref'rence to  
solids,

The prophet made mention of evening  
the third day.

## CHAPTER II.

THE GRAND MARCH OF TIME THROUGH  
GEOLOGICAL DEPOSITS.

Rock, with respect to origin, is usually divided into Plutonic and Aqueous. The modern developments of science have yearly diminished the relative quantity of the former, and will doubtless yet show with Job, that all primitive rock was originally made under water, from the deposits of the sea. We have rock, that has once been melted, which now

may be termed fire-made. The best test for this is fire. Will it bear without disintegration, to be carried back to its heated condition. If heat sets free a set of confined gases, destroying its strength, the argument is plain, the rock was never heated before. Such a test shows granite, gneiss, lime rock, and the slates, to have been made without heat.

## SECTION FIRST.

## SUBMARINE ROCK.

The night of the solids, now fairly commencing,

Its orbit must lessen as vapor decreases,  
Accelerate speed the new forces must  
balance,

As shrouded in swaddlings it sped into  
orbit,

With pole, not to place of the north,  
then quite empty,

But pointing directly to the sun by attraction.

Here work of deposits in earnest commencing,

The gases must liquefy, changing, combining,

The liquids solidify, gravitating downward,

While laying foundation of earth in the waters.

The noblest of metals with gravity largest,

Adown the blue ocean to level the deepest,

First sank in their pulpy and liquid confusion ;

Still ready to press through the fissures in solids,

As grav'tating downward the pressure is greater ;

Where crystallized quartz oft' bespeak the deposits,

In Beams of Jehovah's fix'd chambers now placed.

Thus God in the sea hath so settled the  
earth, that  
It rests on the waters, on floods there  
establish'd ;  
“ With stone did He cover the waters ”  
of yore, and  
“ The face of the deep in its darkness  
was frozen ; ”  
“ In th' water and out of the water ” did  
God of  
Old make the deposits. Some thirty odd  
miles of  
The Earth's crust was made 'neath the  
sea, and the “ Lord had  
Not caus'd it to rain on the earth,” nor  
was life there  
But dry land appear'd as earth show'd in  
islands  
Her surface now ready to cherish the  
life, could  
The germ but be found.

## SECTION SECOND.

## THE ORIGIN OF LIFE.

Here the muse on the laws of  
Dame nature did call, for the whence of  
the life, by  
What power to rise? The air whisper'd  
in meekness,  
We have no germ floating here. Seas in  
turn showed  
The rock as their voice in reply, free in  
cleavage,  
Without fossil, its birth submarine, no  
life germ is  
In us, no potential life power is steep-  
ing  
In beds, submarine, all so cold and so  
pulseless ;  
Spontaneous life is not taught by the  
strata.

All nature thus blushing to sit as our  
teacher,

Whenever First Cause is announced for  
solution

Then haste we to sequel to nature for  
answer ;

Here learn we that life cometh from the  
Lord, let his praises

Be sung, as He made the live plant e'er  
its seed in

The earth was, each, after its kind. From  
the prophet

Alone, can we gain the true answer to  
question

Whence life ? Right here stands the true  
record where science

May gain all her knowledge of life-cells,  
so pregnant

With power ; and add to her table of  
partial

Inductions, this link, to Deistical  
science

Now lost. Here the life as a bride-  
groom, rejoicing

In strength, was united in marriage with  
earth ; they

Will cherish, and nourish, and multiply  
life-cells,

Each after its kind. This grand union  
was shown by

The prophet to hold the relation of morn-  
ing

To solids ;—the night of deposits now  
past, while

Up through the silurian forests of grey,  
the

True morn of the strata was steadily  
building.

The forests of yore sung the day to its  
close, still

The Earth held her swaddlings, undeck'd  
yet with flowers;

While cryptogams all, as the ferns and  
the rushes,

The flags and the reeds, wav'd o'er  
batrachoid dwellings.

## SECTION THIRD.

## THE CARBONIFEROUS AGE.

[The Earth was still surrounded by a deep belt of purple gases. By a bold and beautiful figure of speech, Moses puts cause for effect. The radical changes made in the atmosphere, during this age, opening the way for the creation of phenogamia, and the warm-blooded animals, is noted by allusions to secondary causes, producing them. These, in turn, are traced to First Cause. Hence the creation of the heavenly orbs is here introduced.]

THE YOUNG EARTH DRESSED IN  
SUNSHINE.

This belt of sulphurous anhydride, with  
acid

Carbonic, will find its way into the earth,  
through

Gigantia of trees, and the nitrates of the  
ocean;

Where stored 'till Earth shall, divesting  
herself of

This bandage by which she was swaddled  
in childhood,

Reclothing herself, for a time, in pure  
sunlight,

Reveal the pure air in true type of the  
flowers.

Too rich yet in oils to escape quick combustion,  
The fire will unlock these deposits, involving  
The Earth in surrounding dark robes of thick gases,  
To wait the long years for the flora to gather.

The scenes in deposits, enacted again, as  
The gases are hanging o'er lakelet and river,  
Give strata, that tick forth the time of these measures,  
And tell us the forming of anthracite fuel.

Returning by cryptogams, ferns and the moss, to  
The swamps of the earth, as a strata for fuel,  
G 2

The air revolutionized, gives a new era;  
In beauty of speech, through metonymy,  
sunlight

Is put for effect on the flora of nature;  
The periods of burning, in figure were  
called

The evening the fourth, or the age inter-  
mediate.

One hundred of burnings, and th' gases  
are hidden

In rock; and new class of phenogamous  
plants, now

Come fresh from the hand of the Lord  
in creation,

Combining the beautiful 'n nature with  
th' useful,

Now showing the emblem of flora when  
    blooming,  
This age of deposits 'was ended in sun-  
    light.

The plant now no longer is mantled in  
    darkness,  
But many ten thousand of shades in  
    bright colors,  
Reflect the sweet homes of the angels  
    above us;  
While Earth in her new dress was  
    juvenate, under  
The kiss of the sun-beam, as the touch  
    of the holy.

The *fourth* night, in progress of chang-  
    ing, took fr'm Earth all  
Her wrappings of childhood, and brought  
    in the sunlight,  
In beauteous wealth of resplendent-  
    adorning.

That age of the plant, pale in darkness,  
all void of

The flower, would answer the seer as an  
emblem

Of night; while that age which gave  
bloom'n sun-light

And shadow, would answer the seer as  
an emblem

Of Morn; where the highest perfection  
in th' flora,

Produced in type, through first blooming  
of flowers,

Might speak of the finished world of the  
future.

No withering age will e'er close in upon  
them,

To open a way for a change to the  
higher;

Hence, morning of flowers continues.

Not so in the kingdom of animals, living  
Where changes in progress must mark  
the great epochs,  
And such, as to throw all the previous  
formations  
In shades of deep night; where the  
changes were mighty  
In habits and size, as in modes of their  
breathing,  
Where th' ages succeed, as they build to  
the higher.

## SECTION FOURTH.

*The fifth day of Moses, being the first of the  
animal kingdom.*

## THE EVENING EPOCH.

Progressive in types, there the fish, and  
the mollusk,  
Were sporting in lakes of silurian de-  
posits,  
Gigantia of birds, on the sands of the  
Perm'an  
Inscribing a language, since read in the  
strata,  
Where saurians bask'd in the warmest of  
sunbeams.

The Ichthyosaurus, with eyes like the  
day-spring,  
There plough'd the strange seas e'er the  
chalk was prepared;

Then huge Pterodactyles, with leathery  
wings, through  
The Eocene waters were gliding; and  
birds of  
Strange plumage, there flew in the night  
of the fossils'  
Lone dwelling.

---

### THE MORNING EPOCH.

Marsupials herald the waning  
Of night-watch; and mammals, thick  
skinned, the many  
Bold rivers then quaffed, as climbing the  
mountains  
The streams must be forded: Behemoth  
of Job, e'er  
High mountains were reared, gigantia of  
mammals  
E'er bovines appeared, once held the rich  
slopes of  
The Tertia forests, but yielded to fate, as  
The ice fill'd the seas, and the morning  
was ended.

Thus tracing the proph'cies of Job and  
of Moses

Comparing with nature as seen in the  
strata

The days of creation are the ages 'f  
geol'gy

Referring to th' greatest division of  
changes.

The Morn of the fifth saw the end of its  
day, as

The looming of rock piled the grandest  
upheavals ;

Submerging the marshes, the hills, and  
low mountains,

Destroying the tropical fauna then liv-  
ing,

While ninety and six per cent. sank in  
the ocean.

## SECTION FIFTH.

## THE GLACIAL PERIOD.

[It is a fact, well established in the surface appearance of the strata, that our earth has been nearly covered with ice-bergs, many times, and for long periods in duration. The cause is best seen on the assumption that the crust of the Earth rests on the waters, and at that time one pole pointed directly to the sun.]

Then ice-bergs in fields from the home  
of the night-house,  
Came crowding and scouring the rock in  
their pressure,  
The coal and the sand-stone, the slate  
and the pebble,  
Were mix'd in confusion with rock of all  
ages.

The soil of the uplands long wash'd by  
the rain-fall,  
Was hurl'd to the ocean, and mountains  
were less'ning,

The sea took the remnants, in grains not  
as heavy,  
Less weight of the continent left it to  
rise, as  
The tops of the mountains were rounded  
in outline,  
Till hills of the Eocene graded to val-  
leys,  
And beds of her rivers, quite fill'd with  
th' drift rock,  
Appear'd with new surface denuded and  
changed.

Dry land once again gave a welcome to  
rain-storms;  
New wants unprovided appeal'd to the  
heavens;  
These lands must be stocked for past  
fauna are drowned;

Then beasts, and the snake, with the  
horse and the cattle,  
Were sung as the night of historic crea-  
tion.

The fauna of earth, here a maximum  
showing,  
In strength and agility sporting in  
beauty,  
Yet wanting in planning and moulding,  
Suggesting creation of mind in its full-  
ness,  
Where guided through wisdom, may help  
to completion.

So these with mute tongues, while fore-  
telling a morning  
In progress, presenting the real ideal,  
Of mind in its strength, as of motion  
continued,

Uplifted their eyes at the crowning crea-  
tion  
Of him, who should light up the morn-  
ing historic.

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## SECTION SIXTH.

## THE INTRODUCTION OF MAN.

Premising a little the post of this lord, we  
Will seek to prepare for the statement of  
Moses.

The one to be given, must harvest the  
furrow,  
Must grasp the true principles, moulding  
all matter,  
Relations of the fit, and the just, of the  
right, and  
The wrong, he must know, and t' insure  
the right action  
He must comprehend the results of his  
motives.

Unlike those, who looking to earth, till  
the soul, and

Its God are forgotten, the prophet saw  
no one,

From whom the true lord could evolve;  
as between them,

The highest of animals known, and the  
needed,

A gulf not unlike to infinity seemed.

To th' lord of creation more mind must  
be given,

Endow'd with the sense of the seen and  
unseen;

Of earth, and to earth must so feel his  
relation.

Such morning was call'd for, and man  
stood before him,

Above all the living, a sample of grandeur;

In image of God, he was made then im-  
mortal,  
For souls may not perish while th' breath  
'f God continues.

This likeness of God, as the seal of the  
morning,  
Twixt brutes and the man must as sharply  
distinguish;  
While man is the last, as no evening may  
follow;  
The earth, with her people may change  
or be broken,  
Yet climax of all that is earthly is given.

So lofty a being, so God-like and noble,  
Could mate with no being, unlike him in  
soul; so  
To give him an unction of oneness in  
beauty,

The rib of his side must be bride of his  
wooing,

Not better, but equal in rights, as in  
maker,

Now bone of his bone and her flesh of  
his taken;

In image of God, as created he him,  
male

And female created he them, on the sixth  
day;

And ours is the morning historic pro-  
gressive,

But destined to close the grand drama of  
changes.

## CHAPTER III.

*The Grand March of Time through Organic Changes.*

## SECTION FIRST.

THE ANTEDILUVIAN POSITION OF  
THE EARTH.

It is quite certain that the deposits were first made upon one end, or hemisphere of Earth. Even now we have essentially a land and a water hemisphere. The center of the land is near England. Bring back the continents and islands to one side, and place the pole near the Strait of Gibraltar, pointing directly to

the sun, and you have just such circumstances as answer the phenomena of coal, suroids, pachyderms, and the ocean-girt volcanoes. And what is still better, it alone answers the description of inspiration; so graphically giving the home of light, and the house for darkness, with set bounds between them, and the absence of the rainbow. Job 38:19, 20.

Then turn'd to the sun but one pole of  
our planet,  
Man's home was begun the most happily  
and lovely;  
The climate of Eden gave always one  
greeting,  
Unchang'd by position in orbit or motion.

The trop'cal menag'ries, now floating in  
seas of  
The polar environs, discourse to us climates,  
With fauna and flora, unlike the condition,  
Presented there now; all removed by  
changes  
Of times and of seasons, most rapidly  
given.

The shells and the suroids, the coal and  
the contour

Bespeak preoccupied dwelling, unseen  
by

The boreal starlight, unswept by the win-  
ter's

Fierce blast, and unchill'd by the absence  
of sun-light.

And such once was all the land portion  
of Earth, as

Attested by relics of tropical forests,  
And tropical animals lying in state, and  
Exumed in zones, now the coldest and  
warmest;

The coal of pure carbon now shows where  
the heat of

The tropics once sported 'mid forests un-  
failing;

And suroids, gigantia, then play'd on the  
sands, where

The swallow might bask in perpetual  
summer.

Siberian pachyderms, rank'd with Amer-  
ican,

But render'd extinct by the breaking 'f  
the deep, and

O'erflow of the waters, where man, with  
these animals,

Must have coexisted in climate and  
labor,

Attest the historical flood of the Scrip-  
ture.

Sin placed the race in a new and ab-  
normal

Relation to God, and the Earth as our  
Mother;

Controll'd more by fear, than by love in  
     true honor,  
 The Eden must vanish to point man to  
     heaven.  
 Because of this state, "For the sake of  
     the man, I  
 Will smite all the Earth with a curse;"  
     this, or hope lost.

---

## SECTION SECOND.

 THE CHANGE WROUGHT BY THE  
 FLOOD.

Our times and our seasons have greatly  
     been changed;  
 Man's life was then newly arrang'd on  
     probation;  
 The Earth was then riven, its pole far  
     removed,  
 Much "more than twice ten full degrees,"  
     right away from  
 The sun; for that "more," we subtract  
     the one score from

Some sixty and seven. Thus chang'd,  
still the morning

Progresses apace in its building and  
moulding.

The Lord of Dame Nature, not rested  
from labor,

The rock will deposit for gas to unlock;  
so

Philosophy speaks of correlation of  
forces,

And matter in changing defying destruc-  
tion.

SECTION THIRD.

GOD'S ABILITY NOT BOUNDED BY  
NATURE'S POWER.

Such measure is founded in forces im-  
parted,  
Unspent by her changes, potential,  
dynamic;  
To power imparting no bounds can be  
given,  
For th' mandate of Jesus all matter  
obeyeth.

The Shepherd of Midian saw the morn  
ending,  
Eternity past, with immortality blend-  
ing;  
The song of Cosmology, noting Earth's  
changes,  
Still showing creation, will end with the  
finale.

Combining their many allusions to matter,  
The prophets have given in substance the changes  
Beginning, and end of all things now seen, for  
Things seen are but mortal, immortal the unseen.

Man reads from the laws that inhere now in nature,  
A period resting of all that is made.  
They  
Discourse of green planets, now worn out and sere, of  
Conditions of worlds, obsolete by her laws. To  
The seen is affixed an appointment of season,  
Beyond which existence in space is precluded;

Deductions of science have typified  
plainly,  
The rest of Jehovah by prophets fore-  
told.

Thus nature, unfolded by mortals, has  
given,  
A subject for song, most replete with be-  
ginnings;  
As ranking all others in pathos and  
grandeur,  
Yet wanting in fullness of sequence to  
finish;  
'This God hath supplied through proph'cy  
in figure.

## INTRODUCTION TO STAR DATES.

The prophet Daniel was a natural mind-seer. He was more than this; he was often put in direct communication with the Spirit of God through the "Ministration of angels." Had Nebuchadnezzar retained his wonderful dream, or vision of empire, the mind-seers of Chaldea might possibly have related it, by following the thought of the King. Having the imagery before them, they might possibly have guessed a plausible solution, at least, satisfactory to the tyrant, who was now threatening their lives. But as the king had forgotten his own dream, there remained no connection with the dream, except through him, who originated this descriptive view of change of empire, till he should come, whose right it is, "And he shall reign from the rivers to the ends of the earth."

When Daniel was called upon for this

interpretation, he was but a mere youth, a child from twelve to sixteen years of age, Dan. 1: 17. It is not probable that so young a person understood anything of the measurement of time, by means of the precession of the equinoxes. Yet even then, he succeeded to gain a correct view of the succession of general empire, under Chaldean, Persian, Grecian, and Roman dominion. Also that the fifth universal dominion would be subversive of the bad influences of the preceding four, and would be continued. He saw this rule, as a stone, taken without hands from the mountain, filling the whole earth.

We have, by the apparent motions of the stars in the heavens, three clocks, viz.: the daily circle, the yearly circle, and the circle by the precession of the equinoxes. The time of the latter is about twenty-five thousand years. Here

[The reader will not fail to notice that these succession of events are here left wholly without dates.]

the motion is eastward. In the two former they are westward. In precession the circle is divided into quadrants. Of course, we shall always find colure lines just ninety degrees apart. Meridian one is where the sun each year passes the vernal equinox, and the others are regulated by it. The earth presents the half of both her poles to the sun fifty seconds of space earlier each year. This causes a moving of the four lines westward, leaving the stars, before in line, eastward. The rotation of the Earth on its axis, its revolution around its orbit, and the precession of the equinoxes, constitute the three clocks alluded to by Moses in Gen. i: 14.

Moad, translated seasons here, means an *assemblage* as of lines, planets and stars. This is the term used in Dan. 12:7. Upon this clock, the prophets usually marked events, and then reduced them to years. In this quotation from Dan. they are left unreduced. Seventy

years are usually reckoned to one degree of space. If we know how many years since an event took place, it is easy finding what star was in either colure line. Again, if we knew what star was in either colure line at any given event, we can readily give the time. It is by this means that we can arrive at the correct time of certain authors, whose dates are otherwise lost, as the writings of Homer and Job.

So if we had a prophet's gift to look forward to some future event, and the additional gift of noting the identical star, in colure line at that time, we could state the time that the event will take place, with the greatest accuracy. We shall show you how gradually this rare gift came to some of God's prophets.

After Daniel had served, for nearly forty years, as Prime Minister of state; in the first year of Belshazzar's reign, he had the vision of empire repeated, under

a new set of symbols. These symbols were evidently designed to bring out the educational, or "Mystic" influence of these kingdoms, which influence was to continue long after these literal powers should have been subverted. In this vision one date only is given, and that is concerning the "Mystic" power of Rome. Dan. 7:25. We have here three and a half circles or 1260 degrees, sometimes translated days. As this subject had already been in part explained in Ezek. 4, where a day was placed for a year, it was natural to carry out the symbol, when the Mystic influence of the same power was to be dated. The vision closed, leaving Daniel in the dark as to when this date commenced. The commencing point was given as an event, but yet not dated, in a vision two years later. Subsequent as developments in five hundred and forty years, showed this commencing date to have been 70 A. D. Consequently the 1260 years would end 1330 A. D. It is significant that the art of

printing was invented this year. That it is the "Mystic" power of Rome, which we think is *commercial selfishness*, or the sixth head of the Dragon, that is here brought forward as being in the zenith of its power, is evident, when we reflect that the temporal power of Rome did not exceed the year 476 A. D.

The vision on this subject, in the third year of Belshazzer, gave not only the event for commencement of colure dates, but a third date, which Daniel called "Cleansing of the Sanctuary." Dan. 8:14. Called by John the "Fall of Babylon." Rev. 14:8; also the introduction of the purely "white horse" into the cavalcade of heaven. Rev. 19:14. The symbols in this vision were new, and the one pertaining to Greece was adapted to get the date of Alexander's invasion of Persia. This was the Goat, or Capricornus, whose horns showed the invasion to have been 329 B. C. Still Daniel lacked the requisite knowledge to handle

the subject. Dan. 8: 27. Sixteen years later, in the first year of Darius, Daniel had gained the knowledge. He learned how Jeremiah through "Reading of books" had found that seventy years were determined upon God's people in captivity. Dan. 9: 2. Again he sought for the return of the thrice-repeated vision, that he might apply this mode of dating the events most affecting his people and the "Holy mountain of God."

Assuming that these dates depended in part upon his newly gained astronomical knowledge, Jeremiah had found that when the Jews were carried captive into Babylon, the winter solstice was in a small star in the bow of Antinous in the sign Capricornus. Meridian one lacked just one degree of reaching a small star in the right foot of Aries. This was the sixty-second year of the captivity. Daniel traced the colure to the star in the foot of Aries as had Jeremiah, and they both saw in that star, the event of the return

of the Jews to their native land. This one degree measured seventy years. From this date with which to start, Gabriel is about to take Daniel through four leading events of Israel's history, viz: The building of the second temple to its completion, occupying 49 years; the baptism of Christ which dated forward 483 years, leaving but the one prophetic week, for Christ to confirm the covenant, reaching the crucifixion before the week fully ended; and the "Taking away of the daily sacrifice." The first three events were to be indicated by colure lines. The finishing of the temple placed the winter solstice in the star Dabih in Capricornus, having moved about five-sevenths of one degree, or 49 years. Looking forward to the Baptism of Christ, when He should be manifested to Israel as Messiah, the colure line had passed six degrees, and thirty-two thirty-fifths of another. The fall colure was now noted in Muphride in Bootes, giving 69 weeks or 483 years. Looking forward to the

event noted by Isa, "He was led as a lamb to the slaughter," the lines had moved one-twelfth of a degree; and meridian one was in a small star in the upper part of the left horn of Aries. This gave a little over six years, in which Jesus labored as the Christ, before the crucifixion. The event of Jerusalem's destruction, and the unprecedented trouble are seen, but no colure position with it; hence the date could not be given.

Ten years after this vision, and two years after the decree to restore and rebuild Jerusalem, Daniel had his last vision. He was now between eighty and ninety years of age. The first effort, of the angel, clothed in linen, was to duly impress him that the time that he was about to give him was "long." The substance of this vision was to show that from some future date indicated by the "Taking away the daily sacrifice, and the setting up the abomination that maketh desolate," there should be three and a

half circles of human history, measured on the great clock of precession. This gives at the present rate of precession 87,500 years. Allowing for a slight increase in precession, now taking place, we have left 76,000 years, reaching the period when the dead shall be raised. He still failed to see the line indicating the "Taking away the daily sacrifice," consequently the "Little Book" of Star Dates, now "written within," was sealed. In such a state Christ received this "Book." It was still sealed. John saw him open it, as the "Lion of the tribe of Judah." Our Saviour freely commented upon this "Book," but its contents at that time could only be explained by the Father. Christ also told them that there were some standing there that should not taste death, till they had witnessed his coming. The whole that Daniel saw, would take place within that generation. Now there are two ways that events may happen; the one is by their actual and literal occurrence; the

other is to pass in panoramic view before a prophet as though a reality. The Transfiguration was not sufficiently general to fulfill even in figure all that Daniel saw, but the visions of John in Revelation are ample; and our Saviour's promise was fulfilled. To do this the constellations indicating the great changes of time must be pointed out with the events which are to take place in them.

Jesus had been born in Aries. As Meridian one was still here, it was natural to select this as the "Throne;" selecting the necessary figures on either side. Seven main figures are found and numbered. Number one, was Leo. The great change pointing to this constellation is denominated by Daniel the "Cleansing of the Sanctuary;" by John the "Fall of Old Babylon." Number two gave the flood in Taurus. Number three gave the creation of man, and his fall in Orion. Number four gave the de-

struction of Jerusalem, which event happened when the solstitial colure was in Altair of Aquila. The fall colure was in Benetnasch, of Ursa Major, in line with the left limb of Bootes. Consequently three and a half circles will bring the spring colure in the same star. After what Daniel had written all that was necessary to show the time of the end, was to show the time of beginning. The event itself did this. Nor was it known to any "But the Father" before. These signs are freely called angels, or messengers of God, giving information to the prophet. Orion invites him to "come and see" the "fountains made bitter." Taurus invites to "behold a mountain thrown into the sea and death following." So each angel has its voice for some controlling event of history. From the sand of the sea he saw four more. Number five was Scorpio in line with Hercules, the Altar and Serpentaria. Number six was Bootes, whose limb was the same as Benetnasch in number seven, or

Ursa Major. These, with Taurus, may be seen now about the 15th of September at 9 o'clock, as the "four angels standing on the four corners of the Earth." The "Key of Hell" is Cerberus, in the hand of Hercules, and definitely marks two dates. The Dolphin is spoken of as an angel in the sun, preceding the Eagle as in the "Feast of the fowls." Ezek. 39. Capricornus is in line with the Dolphin, and dates the invasion of Persia by Alexander.

But the above numbered angels are the seven figures in which the "Little Book" gets unsealed, and the world's history, both good and evil, for eighty thousand years, finds a record.

CHAPTER IV.

*The Grand March of Empire through Pictured Events of History. Some of which have been hung on the Stars.*

SECTION FIRST.

THE SUCCESSION OF FIVE UNIVERSAL KINGDOMS.

Asleep in his chamber, 'mid royalty  
lavish,  
With power unmeasur'd except by Jehovah,  
The king lies unconscious of all that surrounds him,  
But that in a vision he sees a great  
image.

Now rous'd from his slumbers, with  
memory sleeping,  
His feelings inspir'd with the lingering  
vision,

He ask'd of his readers of mind for a  
version,  
Of all that had past in his slumbers of  
midnight.

“Assemble ye wise men from every na-  
tion,  
And show me a man that may tell me the  
dream, and  
The meaning thereof to exactness, or  
perish.”

Mind seers are vanquish'd, appall'd, and  
confounded;  
Then rose up a Daniel, with trust in  
Jehovah;  
“Give time for our prayers to the God of  
our fathers,  
And He may restore the lost vision in  
mercy.”

The vision returns with its meaning ex-  
plained;  
The form that was seen was the vision of  
empire;

Proud Babylon, decked in gold and in  
purple,  
Like Lucifer rais'd to be star of the  
morning.

The first in the chain, as the strongest in  
fortress,  
He ravages earth in the might of his  
power;  
The prey, as a lion, he drags to his  
cavern,  
Jehovah he scorns, with the boast "I  
have gotten "  
"These honors, these riches, dominion,  
and power."

Like the eagle that mounts on the strength  
of his pinions,  
Before the rude tempest, the bolt's glare  
defying;  
Secure in his gains, he has parted with  
virtue,  
Unconscious of th' lash of Jehovah's  
sure Justice.

Full homage he gives to his gods in devotion,

The parent of harlots in worship of idols;

Proscription, irreverence, riotous living;  
And each in its turn so mark'd the vile nation,

While riches, dominion and spoils had  
been gath'ring.

The kingdom is lost in the arms of the image,

Now weaken'd in power but increas'd in its riches;

The sword of the Lord may be slow in unsheathing,

But drawn in defense, it is slower returning.

Darius is king now, with Babylon dependent,

Six kings give the number th' dominion shall govern,

Controlling the nations through force of tradition;

Blind rev'rence for law, once plac'd on  
 the statutes,  
 And caste, so repulsive to reason and  
 feeling,  
 Is fourth head of Dragon, as king o'er  
 the people.

A semblance of beasts is seen by the  
 prophet;  
 A bear, all its movements are cumber'd,  
 ungainly;  
 "Go search for tradition," was Persia's  
 injunction,  
 Their rulers obey, 'though 'gainst reason  
 and int'rest,  
 Their action, so cramp'd by tradition and  
 caste, shows  
 A nation in weakness, and destin'd to  
 perish.

A ram, to the northward, the westward,  
 and southward,  
 Is pushing in envy, in weakness and  
 choler;

It swells with its riches, its numbers  
and power,  
To yield to the bound of the goat from  
the west; for  
The horns in the sign Capricornus, shall  
date the  
True time Alexander makes Persia his  
province.

Death breaks the great horn, that is  
waxing so mighty,  
When four of his generals set up a king-  
dom;  
A government shown to the prophet as  
Southern,  
“The Northern, the Eastern, and Land  
of the holy.”

The fortunes of war must alternate a  
season,  
A Hannibal gather the spoils of the  
Romans;

A Carthage surrender to Romans aveng-  
ing;

When lo! from the North comes a "Beast  
of great power."

A Cæsar is ruling, and Greece has ex-  
pired;

The mystic and literal are seen in this  
kingdom;

The life of the literal is brief in dura-  
tion;

The life of the mystic is long and seduc-  
tive.

These powers are spreading in ev'ry  
direction,

The lit'ral is ruling by power of armies,

The mystic seduces through hope of en-  
riching,

And each is endowed to rule universal.

The "Isles of the seas" he will visit,  
subduing;

With violence perish in the home of his  
fortress;

Succeeded by one who will tax the whole  
world, for  
Expenses at home, and the army subject-  
ing.

By th' rule of the Cæsars, the Sacrifice  
ceases;  
Through greed of the army the temple is  
burned;  
Through dint of persistence the city is  
taken;  
Judea subdued to Roman dictation,  
Gives "Time of the end," in the time of  
beginning.

Uprises a "vile one" demanding to wor-  
ship  
The gods of the Romans, and Image of  
Cæsar;  
Confiscating all, where obed'ence was  
doubtful;  
A Trajan is shown to the eye of the  
prophet,  
Whose kingdom is doomed in "A time"  
to destruction.

The life of the mystic was seen to continue,

Seducing the masses, by power of habit,  
And dark'ning the sun, through perversions of gospel;

A time, times, and half time, gave printing discover'd,

Enlight'ning the people, who check his dominion,

While th' angel is flying in th' midst of the heavens,

The gospel to give to the I'les of the sea;  
till

In twenty-three hundred of years, the old Babylon

Of Mystery falls, by the Lion of Judah.

O'er wrecks of these kingdoms there rides forth a king,

A "Lion" for boldness, and dress'd in pure linen;

The crown on His head, more like radiant stars, shows

The voice of the nations who make him their leader;

A King of all kings, in the strength of  
his wisdom,  
Our God, to redeem us from all our trans-  
gressions.

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SECTION SECOND.

THE FATE OF THE FIRST FOUR  
UNIVERSAL KINGDOMS.

When Ezekiel wrote the "Feast of the fowls," the solstitial colure line was in the Dolphin. Ezek. 39. It also touched the tip of the right wing of Aquila, passing through the Fox and the Swan. Babylon was in the zenith of her glory.

In following the line into the Eagle before reaching the star marked delta in the left wing of the bird, four nations, claiming universal empire, had arisen, had their day, and departed. The territory about Judea had been many times taken and retaken. Indeed, it had been but little else, than a great slaughter field of nations. The prophet saw Jerusalem

besieged and destroyed in Aquila. History has since confirmed its destruction, the colure line being in Altair of Aquila's neck.

He further saw that in three hundred and ninety years from that event, the fate of her besiegers, the Roman power, would be sealed. Ezek. 4th and 5th Chapters. Daniel saw that from the reign of Trajan, the "vile one," it would continue but a "time." Dan. 11:24. Hence Ezekiel sung what is called the

"FEAST OF THE BIRDS, OR FOWLS."

In th' sun stands an angel cetacean of the  
ocean,

Beneath rolls a world all absorb'd in  
idol'try;

Proud Babylon leading the van unre-  
strained,

And th' kingdoms that follow, intent  
upon conquest.

Ezekiel beholding a line of these powers,  
Made fat by their prowess in sifting the  
    nations,  
Beheld them exhausted, and wasted in  
    battle;  
On "Mountains of Israel" doom'd to  
    destruction,  
By falling as victims to the sword that  
    they cherished,  
He saw them in slaughter, defil'd in their  
    blood; and  
Sung th' "Feast of the fowls" from the  
    Dolphin to Eagle.

E'er colure line passed the wing of  
    Aquila,  
These nations were tried, and their days  
    were all number'd.

On mountains of Jacob, remaining un-  
    buried,  
The bones of these kings lay promis-  
    cuously heaped;

They call for the birds of the air to as-  
semble,  
Inviting to dine at the sacrifice of Ma-  
gog.

Four kingdoms, in turn, universal do-  
minion

Attempting, by conquest of power through  
numbers;

Four heads of the Dragon, appearing and  
falling,

Give force to the figure of "Kings in  
Euphrates,"

Who rise at the call of the Dragon's last  
gath'ring.

## CHAPTER V.

*Prophecy beholding the Grand March of  
Science.*

## SECTION FIRST.

THE ANGEL OF CIVILIZATION, OR THE  
ACHIEVEMENTS OF SCIENCE IN THE  
USE OF THE LOCOMOTIVE.

(Ezek. 1 and 10.)

Twenty-three hundred years previous to the invention of steam power, applied as a means of travel, Ezekiel, sitting on the banks of the river Chebar, in Chaldea, beheld in the distance a whirlwind, and a bright light, moving toward him. To the prophet this light had the appearance of Amber. As it approached, the moving creatures, four in number, seemed enveloped in a cloud. The approaching light now had the appearance of infolding upon itself. These four-sided creatures were resting each upon four wheels, which seemed set as within

wheels, and inseparable from the creatures themselves. As they neared the court where Ezekiel was seated, a noise was heard as the noise of a host; as the voice of speech when swelling in passion. Ranged along the sides was the appearance of men's faces and hands. The leader of these creatures had the appearance of polished brass, with wheels like Beryl.

They came to a halt on the right side of the building, and their wings were let down; but a noise was still heard from a firmament, or half circle above, while a cloud filled the inner court.

The appearance of fire, as a lamp, now moved up and down in the center of these creatures, while the hand of a man, similar to the one which had guided the spirit of the living creature to the wheels, "For the spirit of the creature lay in the wheels," now, through local means, scattered fire over the city. Poetically,

these creatures had four wings, or two motions; but they moved not sidewise. Their wings were straight and ranged down at either side, two on a side. They everywhere had the appearance of a man's hands under them, or working them. One dressed in pure linen was seen to go in between the wheels, and take the fire with his hand. There was a glowing furnace in front of the man, and a canopy overhead, upon which a man could walk.

In the general appearance of this train of four, there was a combination of courage, strength, and flight. It had the boldness of the lion, the strength of the ox, the flight of the eagle, and the office of an angel, bearing messages to the people.

An angel spoke to the wheel, and it started again, and a noise went forth as the voice of Almighty God. It went as the lightning and as the lightning re-

turned; and it sent forth the lightning.  
What may all this mean but a description  
of an evening train of cars, heralded by  
telegram, arriving at the depot, from  
which passengers alight, to be conveyed  
by local trains to their homes.

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### THE SONG OF THE ENGINE.

By th' river of Chebar, the prophet is  
sitting,

With face to the northward, beholding  
the future ;

When lo! in the distance, like Amber in  
glowing,

Appareth the head-light, of something  
in motion.

The cherubim hasten to give explana-  
tion;

This likeness of Amber is running as  
lightning,

Infolding itself, as it nearer approacheth;  
And th' noise of its coming gives signal  
of warning.

Now halting at the right of a building,  
or station,  
While waiting adjustment to finish the  
journey;  
Its wings are let down, as the cloud is  
diverted,  
To 'scape, as its spirit, through firma-  
ment upward.

Four wheels have these creatures, four  
sides in completion,  
And each has appearance of hands, and  
of faces,  
All ranged at their sides, which were  
straight in appearance,  
Now ready for movement in any direction.  
The cloud now ascending, in ringlets is  
forming,  
With voice of the whirlwind when mingled  
with thunder;  
Our civilization is dancing before him,  
Oasis of desert where Jacob has wan-  
der'd; and  
The throne of the Lord seems o'er hang-  
ing in glory.

One creature was head of the others at-  
tached,  
As wending his way, so the others must  
follow;  
His wheels were like Beryl, all brilliant  
and even,  
Four wheels to this creature, in grooves  
they are running.

An angel! an angel! now cryeth the  
prophet,  
The cherubim visit us, beckoning us on-  
ward,  
A lion for boldness, an ox in his power,  
An eagle for flight as by storms he is  
driven;  
With wings to move forward, and wings  
to move backward,  
A cherub in heralding civilization.  
O wheel! cried the angel, now move the  
great burden,  
And th' wheels, and the creatures, were  
lifted together.

Again it is moving with voice like a host,  
in

The storm of their passion, when joy is  
unbounded;

It runneth, it flyeth, nor moveth once  
sidewise,

With foot like a calf, and a firmament  
sounding,

It lifteth itself to the line of its passage.

As th' whirlwind increasing in th' height  
of the tempest,

It vies with the eagle in scaling the  
mountain;

It swoops through the valley, nor turns  
for the river,

Right onward for home it is bearing the  
loved ones,

The Glory of God, in the form of man's  
power.

## SECTION SECOND.

## THE GREAT CLOCK DATING THE TELEGRAPH.

Four thousand years previous to the invention of the telegraph, a Chaldean prophet was tracing the position of the Pleiades in the heavens, in different ages of the future. At that time they stood meridian one, and consequently rose to the zenith on the tenth of November. He beheld them in a future period in the zenith, over the softening of winter, followed by the belts of Orion, over the sealed rivers. This points to the January thaw, which generally happens about the first of the month, lasting from one to three weeks. The Pleiades stand in the zenith on the second day of January at 9 o'clock P. M. The belts of Orion are only eighteen days behind. Hence they reach the zenith on the twentieth. The prophet beheld them in these rela-

tions while under the plenary inspiration of God, in refuting his antagonists, Eliphaz, Bildad, Zophar, and Elihu. He was putting them to silence by a well known figure of speech, so annihilating in argument at the present day, viz.: the figure of interrogation, as the art of swamping the antagonist with questions, the answers to which you well know, but he does not. He had in these men representatives of venerable Superstition, Special Providence as a rule of action, Ignorance, and Secular Education. In keeping with the mythological understanding of his age, he alludes to these constellations as follows: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" Right here, as a prophet, beholding the achievements of science in the use of lightning, which to his opponents would be equally unaccountable as the government of the stars, he spoke as follows: "Canst thou lift up thy voice to the clouds that

abundance of waters cover thee?" "Canst thou send lightnings, that they may go and say unto thee, Here we are?" And, lest they should think that he was alluding to the action of Deity only, and to show that this skill would yet be possessed by man, he adds, "Who hath put wisdom in the inner parts? who hath given understanding to the heart?" We have the telegraph invented at the precise time corresponding to these dates. Is it not farther possible that we live upon the eve of that period when man shall speak to the clouds, and they shall give him abundance of rain?

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## THE SONG OF THE LIGHTNING'S RECORD.

In th' sun stands the angel first seen by  
the prophet,  
As backward he traced the flight of Maz-  
zaroath;  
The belts of Orion are colure stars,  
marking  
Creation of man in the Garden of Eden.

From th' line through the Pleiades the  
prophet is looking,  
Four thousands of years to the future of  
science;  
When lightning, as messenger, scribe  
and reporter,  
Should trip o'er the earth as a sun beam  
of morning,  
Yet guided by man to return at his bidding.

In th' zenith stands the Pleiades, o'er  
the soft'ning of winter,  
The belts of Orion o'er the binding of  
rivers,  
The dates of Mazzaroth are true to the  
prophet,  
O'er earth, and 'mid ocean, the lightning  
is talking.

The prophet is dealing with figures of  
question,  
In meeting Elihu's defiant assertions;  
Comparing assumptions of science with  
truth, as

In providence 'f law and in mercy re-  
vealed,  
He hung forth the dates in the heavens  
above them,  
Who scoff at the Scriptures through  
secular knowledge.

Canst thou give the softening influence 'f  
Pleiades?  
The belts of Orion canst loose at thy  
pleasure?  
Canst thou lift thy voice to the clouds  
for the shower?  
Canst thou say to th' lightnings, "You  
go," and returning,  
They say to you "here," with report in  
hand ready?

Who gave to man wisdom, these powers  
to govern,  
The elements bind to his hand as a  
servant?  
Who whisper'd these thoughts to the  
prophet in sadness,

As rising from 'th ashes, he worded our  
hist'ry,  
And click'd forth the signals of lightning  
recording ?

We harness the lightning for work, light  
and easy,  
God makes it prime minister, guiding  
the storms in  
The wildest of tempests that plough the  
deep ocean,  
Or gentlest of breezes that fan the gay  
flowers.

It rendeth the mountain, the infant it  
lulleth,  
It burneth the village, the flower doth  
open;  
It turneth the Earth on its axis, 'gainst  
currents  
Of ocean and air, that are sweeping its  
surface.

The guardian of life 'mid the kingdoms  
of nature,

It buildeth the forest from atoms of gases;  
The guide of the vine in search of the  
oak, and  
The strength of the oak, in support of its  
consort.

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SECTION THIRD.

THE BEAST OF PERVERTED SCIENCE.

Prophecy describes perverted science as a "Beast rising from earth." Science, in the hands of a good man, is an angel of blessing. Developed through a bad man, it may be a scourging demon. Diplomas and degrees conferred by the school, are designed to confer additional power upon the holder. Used for legitimate purposes in elevating the race, they are lamb-like, in appearance and meaning; but used to oppress the human mind with unbelief in God, or his Word, or for purposes of human caste, they speak like a dragon. Rev. 13:11.

It is a curious fact that the Greek letters corresponding with the leading degrees conferred by our colleges, when combined in single degrees, and added together, make the mystic number in Rev. 666. Thus A. B.=3, A. M.=41, D. D.=8, B. D.=6, M. D.=44, LL. D.=64, F. R. S.=500.

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### THE SONG OF THE DRAGON.

A Beast of great titles arises from earth,  
with  
Its horns like a lamb, but a voice like a  
dragon,  
A prophet of power it promis'd the na-  
tions,  
A dragon in scorn it became to the peo-  
ple ;  
Personification of secular knowledge,  
Perverted in power to damage the skeptic;  
By use of degrees to repudiate the Scrip-  
tures.

The guess-work of science, is sounded  
from rostrums,  
As th' knell of the gospel, and Zion's full  
ruin.

The work of the ages, in lifting man  
higher,  
Perverted in schemes of mere *self* exulta-  
tion,  
Is ask'd to destroy the sole power that  
raises  
Lost man from the darkness of sin and  
pollution.

The Bible must leave, so Elihu can enter,  
Who bringeth his knowledge from nature  
unaided;  
Who useth degrees with the power of  
tyrants,  
To crush out the hope of the humble de-  
pendents;  
On Jesus, as guide, and his gospel as  
anchor.

'Tis th' voice of the Beast, in full tyranny  
reigning,  
While fast'ning his name on the youth of  
the nation;

In doubt and proud scorn 'f revelations  
known power,  
They read their description, by prophecy  
given,  
Six hundred and three score and six in  
its number.

This prophet is calling the fire from the  
heavens,  
The lightning he catches and tames as a  
servant;  
Great wonders he doeth in th' sight of  
the people,  
Yet false to his God, he is false to his  
mission.

Mazzaroth is holding the time of these  
changes,  
These wrongs have been hung on the  
stars, as a record  
Of mercies abused, of good long per-  
verted,  
While that which the prophets have seen  
is unfolding.

Time's hist'ry involved in the changes of  
nature,  
By prophets in diagram given in figure,

Shall make up the years still allotted to  
matter,  
And finish the journey of man on pro-  
bation.

“But I will shew thee that which ’s  
noted in th’ Scripture;”<sup>1</sup>

“Thou madest Orion”<sup>2</sup> the colure line,  
marking

Creation of man in the Garden of Eden;

“Arcturus,” or Bootes, that marketh the  
end of

Creation, where man is arraign’d for the  
Judgment.

Come look to the “Angel who lifteth his  
hand to

The heavens, and sweareth by him that  
is living

For ever and ever that time shall be  
Moad,

Two Moads and half Moad;”<sup>3</sup> or three and  
a half rounds,

Or circles, upon the great clock of pre-  
cession.

1. Dan. 10:2.

2. Job 9:9.

3. Dan. 12:7.

## CHAPTER VI.

*The Grand March of Time among the Stars.*

## SECTION FIRST.

## THE "LITTLE BOOK."

[Five figures of the zodiac, presented at one view of the firmament, are made to speak as mnemonic signs of events in history and prophecy. Time is indicated by the passage of colure lines in the precession of the equinoxes. As Jesus was born when meridian one was in Sheratan of the Lamb, and at the moment when this star reached the zenith at nine o'clock P. M., Aries becomes the central figure of all history, and the mnemonic sign controlling the heavens and the earth. Four thousand years B. C. meridian one was in Orion's belt. At the time of the deluge, it was in the neck of Taurus. At the time of Jerusalem's destruction under Vespasian, the solstitial colure was in Altair of Aquila. Meridian one hundred and eighty, or the fall colure, will reach Leo in the year 2370. During this 2300 years from A. D. 70, time is passing over the "Flying Angel" Virgo.]

A small book of star-dates just hinted to  
 prophets,  
 Beheld in the colure behind and before  
 them,  
 Unfolding the progress of piety's con-  
 flicts,  
 While couch'd in the language of figure  
 the grandest,  
 Still marking the epoch's in historic  
 changes,  
 And giving the finish to matter in being,  
 Was pass'd by the judge to the hand of  
 the Saviour,  
 But seal'd from the knowledge of all but  
 the Father.

One servant of Jesus should taste not of  
 death, till  
 All things by the prophets related in  
 symbol,  
 Should pass as a drama, fulfill'd to the  
 letter.

Invited to rise, by the spirit of proph'cy,  
 To regions of space far above the hori-  
 zon,

To look on the atmosphere, now as a  
mirror,  
Reflecting the stars, as a "sea of glass"  
molten,  
The prophet beheld one, enthroned as a  
Sovereign,  
In Aries-mnemonical sign of the Saviour.

This "Book" will be open'd through  
human progression,  
By prophets all given in signs of the  
heavens.

"Four beasts" of the heavens, as signs  
of the Zodiac,  
Record the grand passage of colure lines,  
showing  
The dates of great changes effecting the  
pathway  
Of mortals th' most, in historical annals;  
And giving the triumph of Christ o'er the  
Dragon,  
Who tramples with power, and rules as a  
tyrant,  
O'er nations, and peoples, and tongues,  
by oppression.

Six wings had these angels, three ways  
they are moving,  
Three clocks of the universe,—one by  
precession.

Now Leo records the full triumph of  
preaching,  
As Babylon falls in the cleansing of wor-  
ship,  
Mnemonically stated in the passage o'er  
Leo;  
And Jesus becomes the acknowledged  
Lion  
Of Judah, in twenty-three hundred and  
sev'nty.

The second in Taurus records the spring  
colure,  
Pronouncing the time on the clock of  
precession,  
That ended the Eden of man's first sur-  
roundings.

The dragon, through deism, had ruled as  
a monarch,  
The cup of iniquity fill'd to the fullest;  
M 2

Jehovah appear'd in a trumpet of warn-  
ing,  
As th' vial of wrath was outpour'd in the  
ocean;  
Destroying the contour of earth as exist-  
ing,  
And giving the day that alternates with  
nightfall,  
The summer and winter that make up our  
seasons;  
Thus placing the rainbow as sign of the  
cov'nant,  
Securing exemption from flooding of  
earth, but  
Subjecting us mortals to death less re-  
stricted.

A "Star falls from heaven," effecting the  
fountains;  
Our parents in Eden have lost their up-  
rightness,  
Removing them far from the bliss, to  
which earth was  
Adapted, while sinless devotion con-  
tinued.

The head now polluted, the waters are  
 "wormwood,"

The sea with its minions, is turn'd into  
 blood, and

The rivers are teeming with death in their  
 passage;

Depravity enters, and man is now fallen;  
 This colure date heads in the belts of  
 Orion.

An "Eagle" is flying in the midst of the  
 heavens,

Preparing to feast on the kings of the  
 Or'ent;

Jerusalem culminates the slaughter of  
 nations;

The "Feast of the fowls" was thus  
 strictly fulfilled,

As colure, here dates in Aquila, year  
 seventy.

Thus signs in the heavens, personify  
 movements,

When seen by the prophets in order pre-  
 cession,

That date the great changes of time in  
 its passage.

## SECTION SECOND.

THE FATE OF JERUSALEM, FOLLOWED BY  
THAT OF HER BESIEGERS.

[A miniature city is besieged in emblem. The prophet must lie 40 days on his right, and 390 on his left side. Each day indexed a year. Forty gave the time from the coming of Messiah, to the taking away of the daily sacrifice. The three hundred and ninety showed the extent of Roman ability to oppress them. Ezek. 4 and 5. The Roman power quietly expired in the Western Empire on or before A. D. 476.]

Engrav'd on a tile is a figure in symbol,  
Portraying a city of gorgeous proportions;

A role is enacted, as warning to Ephr'im;  
The prophet is showing the part of besiegers,

Close watching the wall that enclosed the  
city.

To signify those who are doomed to wander

Dejected, and homeless, and far among  
strangers,

The seer must turn on his left for a  
season;

His face look afar from the home of his  
childhood,

To th' ruling by aliens, the scepter de-  
parted.

His bread, now by weight, was repulsive  
and meager,

His water was given in the scantiest  
measure,

His sleep quite disturbed through vigil-  
ance of watching;

He turn'd not for rest till three hundred  
and ninety

Were number'd in days, but symbolic of  
seasons

Of Roman oppressions in literal power.

A razor is pass'd o'er the head of the  
prophet,

Made bald now in symbol of Judah re-  
jected;

Two score of dark days, by Ezekiel in  
sadness,  
Were number'd as years that precede its  
defilement;  
As turn'd on his right to the siege he is  
looking,  
While showing oppression before its de-  
struction.

Jerusalem reads the sad fate of her  
children,  
Vicar'ously laid on the heart of the seer;  
As weighing the hair that is parcel'd in  
portions,  
To index the sorrow awaiting this people;  
The shepherd is smitten, and th' sheep  
are all scatter'd.

As th' prophet is looking to th' walls of  
the city,  
One-third to the fire is consign'd, as a  
token  
Of pestilence, famine, and flame that  
consumeth;  
One-third to the knife, as a symbol of  
slaughter,

Awaiting the Jews, as they turn'd to their  
bondage;  
One-third to the winds, as they swept the  
doom'd city,  
Conveying the moans of God's chastened  
people.

A few in his skirt's tell the story of  
hidings  
From wrongs and oppressions, that  
shadow their pathway;  
The whole is of God, who gives hist'ry  
in profile,  
Four hundreds of years, from their final  
dispersion,  
And forty, preceding destruction of city.

Jerusalem sack'd by the Romans in  
power,  
The thunder of war through the temple  
resounding,  
The "sacrifice ended," as Michael pre-  
sented,  
Gave th' "time of the end," through the  
time for beginning.

Here colure dates open, to run their  
fulfillment,  
As def'nitely given by Daniel in proph'cy;  
And th' fourth of the "seals of the book"  
was here lifted.

The power that wasted Jerusalem, lastly,  
Was destin'd to vanish, as th' dew of the  
morning;  
The Goths and the vandals her name  
shall demolish,  
The "Empire of th' West" shall depart  
without struggle.

These years did suffice to engulf the  
"vile kingdom,"  
Which sent forth th' "horn" still more  
dreadful in power;  
The horn that yet tramples, enticing the  
nations,  
With riches, and honors, through selfish-  
ness gained.

This Bab'lon of selfishness, rear'd as a  
monarch,  
Receiving the homage of merchants of  
th' ocean,  
And holding the scepter of every nation,  
Must fall at the coming of the "Angel in  
Leo."



SECTION THIRD.

THE TESTIMONY OF JESUS *vs.*  
THE DRAGON.

There are two sets of influences traceable to all organized movements. These are noted in Scripture as the Literal and the Mystic. The four leading kingdoms presented in vision to Daniel, and each in turn denominated universal, had their literal and mystical, or educational influence over the world. Literal Babylon was destroyed by the Medo-Persians, 465 B. C. "Mystic Babylon," lives on, with greater or less influence over the world till the end of time. Literal Rome dies in the sinking of the Western Empire A. D. 460. It is an acknowledged fact of history, sixteen years later, but the "Mystic Power," with its seven heads and ten horns, unites with "Mystic Babylon," in ruling the world in commercial selfishness. "Covetousness, which is idolatry," is the dragon of commerce, politics, and all too many forms of re-

ligion. The few who really belong to the kingdom of Christ, make but a feeble dissent to the rule of this monster. Selfishness is king. His image is coined money. Men worship money, when they bend all their ability to its acquirement.

To diagram and trace the influences of the Mystic, through successive ages, requires a more vivid imagination, a more highly figurative language, with the inner soul of poetry to portray. The educational influences of opposing and contrasting principles, are first placed in colure line, in Orion's belts. Rev. 6. The one is likened to a beautiful woman called "The Spirit of Prophecy," the other to a great "Red Dragon."

This Woman, has one simple, honest line of dealing, called the "Testimony of Jesus, or the Spirit of Prophecy." Rev. 19:10. The Dragon has seven lines of policy, heads or mountains, on which, society at large will rest opposition to Christ's kingdom. Rev. 17:9.

These figures personify ruling principles opposed to each other, in colure lines of the heavens for more than six thousand years. When the gospel shall have placed the Dragon's influence in the minority, he ceases to occupy any prominent position in the prophetic view of colure lines, and he "falls as the lightning out of heaven." After the fall colure strikes the constellation, known as Leo, the prominence of the dragon is wanting for more than seventy thousand years. To the reported success of some of the first gospel laborers, Christ replied as a prophet, "I beheld Satan as lightning fall from heaven." Lu. 10:18.

In the latter time of man's history, he feebly appears in colure line in Hercules, in the figure Cerberus, or key of hell, now conquered by the gospel, "chained" and locked up in hell. He figures again with a sort of resurrected life, with the risen kings of Euphrates, in the last great battle of Armageddon. His works cease under the "seventh vial." Rev. 16:19.

## THE VISION OF RULING PRINCIPLES.

A Woman is cloth'd in the brightness of  
sunbeams,  
All pregnant in symbol of th' coming of  
Jesus;  
This "Spirit of proph'cy" in colure line  
plac'd, was  
Revealed in the worthies through differ-  
ent ages;  
Twelve stars on her head and the moon  
at her footsteps,  
Give time of creation in th' Garden of  
Eden.  
This "Spirit of prophe'y" as the Mother  
of th' child, was  
Delivered of Christ, in the language of  
figure.

Then destin'd to flee to the wilderness  
lonely,  
Where selfishness, foil'd in its greed to  
devour her,  
May pour forth its rage in most vile per-  
secution.

Oppos'd to this woman in contrast of  
 being,  
 Yet trav'ling abreast through historic  
 probation,  
 A Dragon is standing, compos'd of false  
 motives,  
 And principles, leading the world in re-  
 bellion.

Deism, Caste, Idolatry, Rev'rence in  
 Tradition,  
 Ambition, each in its turn, had subjected  
 the nations,  
 In kingly authority, through public  
 opinion,  
 Before the arrival of colure in th' eagle.

The Dragon has rear'd the sixth head of  
 commercial  
 Aggrandizement, selfishly pushing au-  
 thority,  
 As king of the world, while old time is  
 recording  
 Through Virgo to Leo, in missions of  
 gospel,  
 N 2

A struggle between th' "Old Dragon 'nd  
his angels,"  
And Michael leading his ministers t'  
vict'ry.

The church that is worldly, and th'  
"church round the corner,"  
Is marking the dif'rence, 'tween worship  
in spirit,  
And worship for purposes selfish, com-  
mercial.

The gospel must hurl from the altar these  
powers,  
Old Satan must fall to the earth out of  
heaven,  
Jerusalem cleansed from all her defile-  
ments,  
Be bride to the Lamb in his work of re-  
demption;  
Like lightning out of heaven this Satan  
is falling,  
Beneath the swift wing of the angel in  
Virgo.

## SECTION FOURTH.

THE DOOM OF AMERICAN SLAVERY HUNG  
IN THE HEAVENS.

In eighteen hundred and fifty four the “Little Giant of the West,” the acknowledged leader of the Democratic party, Hon. Stephen A. Douglas, offered a bill in Congress for the organization of Kansas and Nebraska into territories.

This bill was three-headed. In other words, in the language of its author, it had ostensibly three designs, viz.: One to appease an angry South, one to rebuke a fanatical North, and one to place the two sections, in their contest for more free, or slave States, upon democratic equality, under the plausible name of “Squatter Sovereignty.”

The solstitial colure line at this time run directly through the hand of the Giant of Mythology, Hercules. In his hand is Cerberus, the three headed dog; the

poetical emblem of which is the "Door-keeper of hell." He is falling head downward, with the dog in hand. Our historians record "that on the passage of this bill, a great revolution in the safeguards of liberty took place, and the nation was convulsed." John, viewing the great struggle by the prophetic eye, records that "A star fell from heaven, to whom was given the key of the bottomless pit, and there arose a great smoke. Out of the smoke came an army as locusts for number." This immense army were all sovereigns, and each wore a "crown." There was in this uprising also the "sting of Scorpio." The tail end of this uprising retained the virus afflicting the people with torment five months, or if prophetic time, one hundred and fifty years." Rev. 9:10. It had been the aim of the defenders of slavery to get it acknowledged as a Christian institution: It was dubbed Abrahamic and Apostolic. Now as John had personified the "True spirit

of prophecy in the testimony of Jesus," as a woman in the sun, dress in a spotless robe of the sun itself, it was natural in viewing this commercial, selfish, blasphemous greed of gain, to give it a dress of another color and kind, and to seat her on the Dragon. This he did. He beheld this claim, as a scarlet colored Woman, seated upon a Dragon in the wilderness. She was dictating with great effrontery when there rose up ten horns claiming to be "sovereign," "receiving power for an hour, but no kingdom." During this struggle the seventh head of the Dragon, "Apollyon," was reared. Rev. 17:10. For awhile he was called king, but it was wounded by the sword, and the power of the Lamb ruled this people. Rev. 17.

## THE WOMAN IN SCARLET.

The "Woman in scarlet" has made her  
way westward;

The Beast that she rides is the Dragon of  
hist'ry;

The right to enslave she defends from  
the Bible;

American slavery usurps the new  
wild'ness,

Blasphemously claiming to be most re-  
ligious.

Sev'n mountains as seats of false princi-  
ples ruling,

Are set forth as helps to this mode of  
enriching;

Sev'n heads had the monster, ten powers  
to wield them,

And each, but an hour with a kingdom  
in prospect,

Must look on a cause that will be lost in  
the struggle.

These heads were historic, in marking  
great changes;

Cold Deism, that wrapt the whole world  
in its slumbers,

While Eden was strewing man's pathway  
with flowers;

Proud Caste, that arises from centraliza-  
tion,

Idol'try, Revered Tradition, Ambition,  
Commercial Idol'try through avarice  
madden'd,

Destruction, in bitterness of hate, and  
malignant revenge.

"One is," but "The five there, had fallen  
already;"

These five, in their turn, had control of  
the nations,

But changes in custom left these super-  
ceded;

Self-interest school'd to assert its domin-  
ion,

Was seated on Cotton, long worshipp'd  
as sov'reign.

This head universally follow'd as mon-  
arch,

By nations, and people, and tongues in  
their commerce,

Must yield to the seventh 'till th' struggle  
is over;

The "Head" which with emphasis "was,  
but is *not*, yet  
It will be the eighth," still be th' same  
with the seventh;  
This head is the king in the heat of the  
contest;  
Now all are revived in support of this  
monster,  
As born out of time to endure for a sea-  
son,  
Till wounded in war, to the sixth it sub-  
sideth.

A star falls from heaven, with key of old  
hades;  
The smoke of the pit has deluded the  
people;  
The destiny 'f slavery hangs in the  
balance,  
The pit is unlock'd, and the Dragon gives  
orders,  
To push the rough contest, regardless of  
honor.

The smoke now ascending, the sun be-  
comes darken'd,  
Theology humbled in aid of this monster;

While armies assemble, as locusts in  
number,

Resisting the orders of liberty's man-  
dates,

Show "crowns," as of sov'reigns in  
battle arrayed.

Ten horns had the Dragon, ten States  
are in cov'nant,

With "power that lasts a brief hour"  
in its passage;

A king is now ruling, unlike that which  
christ'ned

The monster in swaddlings, and shap'd  
its beginnings;

The right to destroy is made the great  
issue,

Apollyon is sov'reign, renouncing al-  
legiance.

Old self is abandon'd, in course of the  
contest,

Destruction is rampant throughout his  
dominion;

The head of malignance of Dragon is  
reared

As king, prematurely attempting a king-  
dom.

Subdu'd by the sword, it will live under  
cover,  
As th' head of the "Beast," that in battle  
was wounded;  
The seventh, "that will number the  
eighth, yet be th' seventh"  
While leading the host t' Armageddon's  
last battle.

"Sev'n mountains" as seats of false prin-  
ciples reigning,  
Are set forth as fallen in shame and con-  
fusion;  
The harvest is gather'd in slavery's ruin,  
While Scorpio marks the tail end of re-  
bellion.

Thus foil'd in the work of destruction  
and vengeance,  
Necessity turn'd to the sixth for protec-  
tion;  
For selfishness holds the great balance of  
power,  
Yet reigning as king by the voice of the  
many.

Not always will avarice cling to this people,  
The Lamb will yet lead them by the side  
of still waters;  
These horns will unite to give glory and  
blessing,  
To Him who in wisdom hath conquer'd  
the nations.

Yet still darts the sting of Old Scorpio's  
vengeance,  
Beneath th' Lord's altar lie the souls of  
the martyrs;  
Now calling in justice for vengeance on  
dwellers  
Of earth, who in haughty defiance, continue  
Menacing the nation, in scorn of its mandates.

The "fifth of the Beasts" has here  
sounded, inviting  
To come, and here see the fifth seal, by  
this struggle,  
Removed from proph'cy, and star dates  
decipher'd,  
While Hercules tolls forth the death  
knell of slav'ry.

The "Book that was written completely  
within," but  
All seal'd to the world, till by "signs"  
they 're explained,  
As history shows the true likeness to  
proph'cy;  
Now opes to the student the ruling  
events of  
Six thousands of years of our hist'ry's  
beginning.

Here following John in Mazzaroth's slow  
journey,  
The heavens reveal God's own handy-  
work, writing  
The changes of hist'ry and triumphs of  
th' gospel,  
'Till colure line, sweeping the sickle of  
Bootes,  
Shall swear with the angel that time is  
there ended.

## SECTION FIFTH.

RULING PRINCIPLES DRAMATIZED  
ON HORSEBACK.

[In poetic beauty, the prophet conceived the sublime thought of dramatizing the ruling principles of the better class of society in different ages, by giving them a ride on horseback, down the pathway of the stars, in order precession, from the commencement to the close of historic time. This journey started in Orion, with four riders, ninety degrees apart. It occupies three and a half circles around the zodiac, after passing a station in Urso Major. Dan. 12:7. The stations, showing the first 7,000 years of human history, are indicated in four constellations of the heavens, viz.: Orion, giving the fall of man; Taurus, giving the changes following the Noachian flood; Aries, giving the changes begun by the advent of our Saviour; and Leo, giving the triumph of the gospel in the more complete inauguration of the kingdom of Christ. From Orion, where the "star fell from heaven making the fountains and streams bitter," to Taurus, the Dragon's head deism, prevailed, called a king.

Rev. 17:10. As a rule then, man was ignorant; a disbeliever in any special providence of God. The "Horse was black." Rev. xi:5. Passing the flood, man vibrated to the other extreme. He believed in "Special Providence as a rule of action," and the toleration of Caste. Idolatry was the mystic king in Babylon's day. Reverence in tradition in Persia's. Ambition in Grecia's; but Rome inaugurated Commercial selfishness, which still remains king. From Taurus to Aries, twenty-five hundred years, the horse was red. In Aries Jesus was born, and the horse was pale. He will triumph in Leo and the horse will be white as the sanctuary is cleansed in 2370 A. D. Thence an army follow up their leader past three circles, by precession, on white horses, halting with the fall colure in the Dolphin, parade and sup in Aquila, Rev. 19:17; rise to the Zenith of triumph, with spring colure in Serpentaria, Rev. 20; meet the hosts of Armageddon in Bootes, Rev. 20:8; arriving home with spring colure in Benetnasch of Urso Major, having accomplished a journey of 80 thousand years.]

CHANGE OF HORSES AT MAZZA-  
ROTH'S STATIONS.

The Gospel is mounted on steeds in the  
heavens;

First, riding the "Pale horse," in symbol  
of mixture,

Of principles good in themselves, but  
perverted;

Misguided in zeal for opinions, inher'ted;

The world must be taught by succeeding  
ages,

The power of love in the Gospel of  
Jesus.

Not "Black," as when man, as a "Star  
out of heaven,"

Descended on th' fountains of manhood,  
as waters

Made bitter by sin, and perverted in  
judgment;

When justice in law, with its sword of  
two edges,

Turn'd man from the garden, with dark-  
ness his future.

While holding the scales as the emblem  
of justice,  
The ought all unbalanc'd, no guiding ex-  
ample,  
And mercy reserv'd, as no part of law  
given,  
He henceforth must look on his life as a  
failure;  
For scales of strict justice must weigh  
his condition,  
And th' darkness of ignorance frown on  
his future.

Not "Red," as when man left the Ark,  
to re-people  
The Earth, 'mid excitement in conquest  
of cities,  
Where war was the rule and true peace  
the exception;  
Not "White," as when colure line  
traverses Leo,  
The idols of paganism cast from the altar;  
But "Grey," with a prospect of whitening  
with cent'ries,  
'Till th' horse of the church shall be pure  
in its symbol.

As th' Dragon was fighting for mast'ry in  
 heaven,  
 The darkness was gross, and the people  
 contented;  
 New thoughts came to rescue, and new  
 ways now of utt'rance,  
 As angels, ordain'd for defense of the  
 gospel,  
 Good reasons, through printing, shall  
 give to the people.

The "Art" of type printing is born to  
 the nations,  
 Arousing the many in sympathy fully  
 With Jesus the Leader, now come to de-  
 liver,  
 Through conscience and piety, wak'd  
 from their slumbers.

The forty-two months in prophecy given,  
 Were past in one thousand three hundred  
 and thirty;  
 When th' "Woman," recall'd from the  
 wilderness homeward,  
 Show'd th' gospel unharmed, though long  
 kept in darkness.

The blindness had told on the church and  
the nations,  
While rivers of blood mark'd the path  
of their leaders;  
The press, as an angel, now came to  
deliver,  
By lifting the masses from th' thralldom  
of error.

A Wickliff is preaching the gospel to  
many,  
The people enlighten'd now thirst for the  
Bible,  
Where truth may be found by the lowliest  
servant;  
And th' church from the "Wilderness"  
takes her departure.

The "Horse that was pale," through the  
reign of thick darkness,  
To th' "Grey" or the "Mottled" in color  
is changing;  
With principles mix'd enfeebling the  
army,  
Revealing slow growth, and weakness in  
members,

Yet whit'ning as th' ages of th' gospel  
roll onward,

'Till Satan, as lightning, shall fall out of  
heaven.

The "times that made desolate" in  
Daniel is yielding,

The time for the Scripture in English is  
hast'ning,

Still th' proph'cies are seal'd till the voice  
of the people,

Like th' waves of the ocean, in strength  
of their power,

Shall welcome the reign of our King uni-  
versal.

A Huss is expiring, while four score of  
thousands

Who counting their lives, not too dear  
to themselves, are

Ready to stand in defense of the gospel.

In view of the darkness, from which  
we're escaping,

'Tis good to be born not too early in  
hist'ry;

How blessed is he, who shall wait to experience

The period two thousand three hundred of days, as

In symbol, it giveth "Elihu" defeated.

The Sanctum now cleansed, the armies of heaven,

All dress'd in pure linen, are following boldly;

On horses most "White," that continue unchanged,

While Christ rides the circles in triumph,  
Henceforth to be known as the King of  
all kings, and

The Lord of all lords, true and faithful  
in vict'ry.

The Dragon yet lives, but he rules not as  
sov'reign,

The kingdom of Christ leads the world  
in religion,

In government, business, and social relations,

While colure line passes through three  
of its circles.

Now seeing the last time of colure lines  
passing,  
Christ ruling the nations through love of  
the Spirit,  
Old Satan shows signs of marshaling his  
forces,  
The Colure of Autumn in th' figure of  
th' Dolphin,  
Meridian one in the figure of Cancer.

Here hist'ry repeating itself, but in  
spirit,  
Recalls the great struggle of forces in  
Magog;  
The Angel in reaping, now calls for the  
eagles,  
To gather to th' supper which God is  
preparing;  
And th' sickle shall speed through the  
harvest so golden,  
Which signals the triumph from Cancer  
to Bootes.

In grandeur increasing, they sweep  
through the heavens,  
The kingdom of Jesus is ruling the na-  
tions;

They halt at the gate of Jehovah's own  
palace,  
To hear the approval "Well done my  
good servants."  
"Now enter forever the praises of  
heaven."

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## SECTION SIXTH.

## THE FEAST OF MAGOG.

The description given by John, in this last circle of precession in the Zodiac, places the fall colure line in the figure of the Dolphin. Rev. 19:17. Ezekiel had indicated a colure line approaching the eagle in the time of the reign of Nebuchadnezzar. This was the "Winter" solstice. It indicated the "Feast of the fowls," or the revolutions of civilization in the destruction of the four great kingdoms. Ezek. 39. Between the two indications, there are two and three-fourth circles passed in the heavens, measured upon the great clock, or the precession of the equinoxes. This distance indicates a period of not less than sixty-five thousand years. As the fall colure was in

Benetnasch, of Ursa Major, at the destruction of Jerusalem, under Vespasian, three and a half circles, will place the spring colure at the close of time in the same star. Now with the fall colure in the Dolphin, the spring line must be in Cancer. This is two hundred and eighty-one degrees from Benetnasch. The spring colure must pass two hundred and seventeen degrees to reach the key of hell, in the land of Hercules. Rev. 20:1. Meanwhile the fall colure has passed Bootes. Now as John has made a point of describing the final judgment, on the passage of every equinoxial line through this figure, so in this passage the last religious war which is to happen under the spring colure at this place, is noted in the nineteenth verse of Rev. 19, while the next verse depicts for the sixth, and last time, before the final consummation of time, the general judgment. The closing verses of the twentieth chapter with the spring colure in this figure gives the final resurrection and last judgment. The reason why Job measured time from Orion to Arcturas, the lifted hand in Dan. and Rev. are now explained.

## THE SUPPER OF THE GREAT GOD.

Two times the spring colure has passed  
    through Bootes,  
Three times the fall colure has passed  
    Benetnasch,  
Near three has precession encompass'd  
    the circle,  
In th' sun stands the angel cetacian of  
    the ocean,  
Beneath rolls a world, now preparing for  
    harvest;  
The Beast, and the Prophet, awaiting  
    their sentence,  
Revive their old scorn and contempt of  
    redemption.

The King and his escort, are marshal'd  
    on horses,  
All white in appearance and cloth'd in  
    pure linen;  
And grandly in triumph they sweep  
    through the heavens,  
An army of conquest by the sword of the  
    spirit.

The Saviour now rides in the triumph of  
 vict'ry,  
 Unfolding the banner of reign universal,  
 While leading a host of angelic brightness,  
 To witness the spirit of martyrs reviving.

Jehovah has conquer'd the hosts in the  
 Dolphin,  
 Inviting the birds to behold the great  
 supper,  
 Where God makes the off'ring revealing  
 true progress,  
 In drawing the world to the uplifted  
 Saviour.

These figures once spoke of the seed, yet  
 a handful,  
 As corn on the mountains of Lebanon  
 planted,  
 Which felt the rude blast, 'neath the yoke  
 of state bondage,  
 Chaldean and Persian, the Grecian and  
 Roman;  
 But now the true knowledge of God, uni-  
 versal,  
 Has cover'd the earth, with his presence  
 and glory.

The angels are reaping while passing the  
Eagle,  
To th' garner of heaven they gather the  
harvest,  
As onward through Bootes the colure is  
pushing;  
The war with the saints and the judgment  
described,  
The harvest is noted from Aries to th'  
Altar.

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## SECTION SEVENTH.

## THE FIRST RESURRECTION.

When the colure line first reached the  
"key of hell," in the land of Hercules  
(R. 270), American slavery claimed to be  
a religious institution and a political ne-  
cessity. This "key" marked the nation's  
struggle, in which was poured out the  
fifth vial of wrath, or first great woe; and  
slavery was driven to the wall. Then  
"the key" was emblematic of the open-  
ing of hell, or stirring up the worst pas-  
sions of men. Rev. 9:2. Now its emblem  
seems to be to hold back, and to lock  
the door against the base passions of men.  
The Dragon is cast into hell. Christianity

is described as prevailing in the spirit and power of Elias. The souls of the "martyrs beheaded" are living in the spirit and power of full consecration. Christianity has shown itself a power, not only to take the Dragon out of colure line in heaven, as it did in Leo, but to bind him with a chain, and lock him in hades, while the colure line is passing fourteen degrees over Serpentaria, leaving the earth almost a second Eden. Not that temptation is entirely removed, but the strong influences of evil are revolutionized, giving preponderating influences to the right. It seems to describe a millennium of constant revival of true religion. The number converted to God comparing well with the number born into life. This is the same line with the southern Altar, from which four angels bring out coals of fire to scatter over the earth. All of these figures are in the sign Scorpio. Here is where the angel from the Altar comes forth with the bottled tears, and prayers of all who have wept between the porch and the altar, where souls have been pressed as a cart under sheaves.

## THE SONG OF THE MILLENNIUM.

Rev. 20.

An angel descends out of heaven with  
power,  
Commission'd to seize and to chain the  
old Dragon;  
The "key of the bottomless pit" he is  
holding;  
Old Satan he captures and places in  
Hades,  
Till colure line passes the serpent de-  
stroyer.

The power that once held the world by  
its customs,  
That promis'd great riches, dominion, and  
power;  
That dug in the earth, to establish col-  
lisions  
'Twixt God in great nature and God in  
the Bible;  
That scorned at the mandates of Jesus in  
Scripture,  
Is held in subjection through love of the  
gospel.

Four angels appear from the horns of the  
Altar,

Preparing to fill all the earth with the  
spirit,

Live coals they are casting among the  
good people,

That burn on the hearts of the penitent  
masses.

Forth comes from the Altar an angel with  
incense,

The prayers of the good of all ages he  
beareth,

The feeble to help and the wayward to  
gather,

The worthies to stimulate onward to  
vict'ry.

The "souls 'neath the Altar" have risen  
in spirit;

The "martyrs" of old through the living  
returneth;

Serpentaria seizes the Dragon of history  
As colure line passes o'er Hercules  
lastly.

The angels are holding the door-key of  
Hades,  
While passing through fourteen degrees  
in the heavens;  
So blessed and holy is he, of this era,  
Who hath some good part in the first re-  
surrection.

So mightily triumphs the spirit of Jesus,  
As colure line passes to the sign of the  
angel,  
Who lifteth his hand to the heavens, in  
token  
That time in its measurement soon must  
be ended.

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## SECTION EIGHTH.

## THE GREAT RELIGIOUS WAR.

Rev. 16: 16.

The "Beast" that was chained in hades  
a season,  
Is felt in the earth in revengeful malign-  
ance;  
The good of the past seems ignored in  
the issue,  
As now to the field he is gath'ring an  
army.

The head that was wounded by the sword  
 and yet liveth,  
 Is king o'er a portion of earth's unre-  
 pentant;  
 Destruction, his name, and malignance,  
 his nature,  
 He gathers the kings of the east to his  
 councils.

One scheme, and his mission on earth  
 must be ended,  
 Four heads of the Dragon, that reign'd  
 in the Or'ent,  
 As kings, then subdued and bound in  
 Euphrates,  
 Are rous'd to unite with the seventh, in  
 opposing  
 The Master, despising the kingdom of  
 Jesus;  
 Malignance has sent forth its red hand of  
 vengeance.

Res'rection the second, contrasts with the  
 first; as  
 Two million are marshal'd on horses for  
 battle,

Four corners of earth have a representation;  
The sword that has slept for some hundreds of cent'ries,  
Is called to destroy the new beauty of Zion;  
Apollion is king, and red vengeance the watch-word,  
The second of "Woes" must here cease to be proph'cy.

The last of the seals that in time may be broken,  
Reveal in the angel that pointed to heaven,  
The trumpet, the vial, and seal are one number,  
And each by a different symbol is showing,  
The anguish and woe of Armageddon's last battle;  
That th' good must be tempted to make them efficient,  
Conversion must follow the birth of the waters,  
And each generation must do for itself, or  
Reaction must gather the forces of evil.

## SECTION NINTH.

THE SEEN MUST GIVE PLACE TO  
THE UNSEEN.

Matter, in any form, fails to show eternity. The indestructability of matter by its own laws, argues nothing for its eternity. There was a duration, not to say time, when matter was not. There was an order of intelligences existing at creation's dawn; and of course independent of matter. There came an existing need for matter. "In the beginning God created the heavens and earth." Its mission ended, worn out or otherwise, it may cease to be. No such contingencies belong to things eternal, or to created intelligences in God's image. They cannot cease to be. Matter is but a series of means for the development of the spiritual and eternal. Man is dependent on matter, only so long as his soul is on probation, in the body. The resurrection of man in

a "Spiritual body, like unto Christ's glorified body," where man "Is like unto the angels of God," by no means depends upon matter. Scientists tell us that worlds are wearing out, and will all, sometime, become useless wastes. It is possible that they are so ordered, that when they arrive at the waste period, they will have developed sufficient spiritual beings in God's image, that God will have no more use for them. Such at least appears to be the reading of the prophecies of the Old and New Testaments.

"The cloud-capt towers, the gorgeous  
palaces,"

"The solemn temples, the great globe  
itself,"

"Yea, all which it inhabit, shall dis-  
solve;"

"And, like an unsubstantial pageant  
faded,"

"Leave not a rack behind."

## THE CLOSING SCENES OF PROPHECY.

In th' sun stands the angel with emblem  
of reaping,

While th' Earth 'neath his feet is already  
to harvest;

Her clusters of grapes hang awaiting the  
sickle,

The sign of Christ's coming appeareth in  
heaven.

The angel of power enlighten'd the people,

As th' kingdom of Jesus was ruling the  
nations;

The ages have wrought out the grandest  
solutions,

All pointing a prodigal world to the  
Father.

The sickle has sped through the ripening  
harvest,

A thousand grand years of swift reaping  
are number'd;

Jehovah has conquer'd, and Jacob re-  
turneth,  
As Bo'tes is pointing to Benetnasch in  
colure.

A John with a Job, and a Daniel with  
Moses,  
In noting the changes connected with  
hist'ry;  
As those in the strata denoting creation,  
Have shown the grand footsteps of time  
in its journey.

By th' help of the Bible in mercy thus  
given,  
With th' speed of a thought we precede  
the refrain of  
The "Stars of the morning," where na-  
ture was singing,  
As join'd in a chorus of heavenly praises;  
To nature in darkness where matter was  
sleeping,  
'Mid chaos in space equilibrium show-  
ing,  
A stranger to centers, to motion and  
power.

The Book of great Nature and that of the  
Prophets,

Thus join in sweet harmony one with the  
other,

Uniting the teachings of both of these  
volumes,

Engrav'd on the mind is this vision of  
cosmos.

I saw the chief angel preparing to gather  
All matter to orbits, all movements of  
space, to

A system of order, as tones on a harp-  
string,

A harp of the universe held by his  
power.

Upon th' well-tun'd strings circled a  
trin'ty

Of movements, the orb of one th' whole  
including;

The squares and the cubes, geometric'ly  
reckon'd,

Show plan in Jehovah's great work of  
creation;

And planets with systems, in nebula  
journeys,  
Make harmony ages preceding the Sabbath.

One chord long the pathway of nebula  
trembled;  
Another responded from cycles of systems;  
The highest in chorus resounded from  
planets;  
While all in their parts gave the music  
of spheres, till  
Mazzaróth swept eastward the many full  
circles,  
A clock of the universe marked by pre-  
cession;  
And man from the mountains of selfish  
conceptions,  
Through faith had returned to welcome  
the Saviour.

As th' angels' deft fingers were sweeping  
these octaves,  
Benetnasch of th' Bear, in the colure  
then blazing,  
One strain far above all the others re-  
sounded,  
"The Seen must give place to the Unseen  
and Real."

The angel in line with Benetnasch in  
 Ursa,  
 Here lifted his hand to the heavens, ex-  
 claiming,  
 That time as once measured should now  
 be no longer.

As chas'd by the winds of the buffeting  
 tempest,  
 The earth and the heavens now roll in  
 confusion,  
 As leaves of a fig-tree, when frosted in  
 Autumn,  
 The mortal had gone, disappear'd at one  
 mandate;  
 And man, now in form of the glorifi'd  
 Jesus,  
 Alone tells of forces once given to matter,  
 As joining the angels in song and in  
 glory,  
 He enters anew on the study 'f Jehovah.  
 Here God, as the Alpha, stands forth as  
 Omega;  
 "The First is the Last," and the song  
 now is ended.

## AND WHAT BEYOND?

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

John having through vision traced matter through its changes to its final rest, was prepared to appreciate the force of the symbol used by Isaiah in a vision of the New Covenant in contrast with Old.

“For, behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind.”  
Isa. 65.

“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock;” “and a little child shall lead them.” The abiding nature of the

New Covenant was now placed in symbol of a new heavens and new earth.  
Rev. 20.

In his first vision, he saw it as a tabernacle home, which the church militant may afford the soul while here passing our probation. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people."

And he that sat upon the throne said, "Behold, I make all things new." "I will give unto him that is athirst of the fountain of the water of life freely." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

In a second vision, he beheld the church of Christ under the figure of a "Bride to the Lamb." She is entering

the "New Jerusalem city" as her final home. "And he carried me away in the spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God."

"And there shall be no night there."

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life."

His third and last vision, and that which was to seal the visions of God in prophecy, was to symbolize the purity of all true covenant principles, to a river flowing as a healing river past each man's door, inviting all to drink, without money and without price. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." "In the midst of the street of it, and on either side of

the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

"I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star."

"And the Spirit and the Bride say, 'Come,' and let him that heareth say, 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely." "The grace of our Lord Jesus Christ be with you all. Amen."













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